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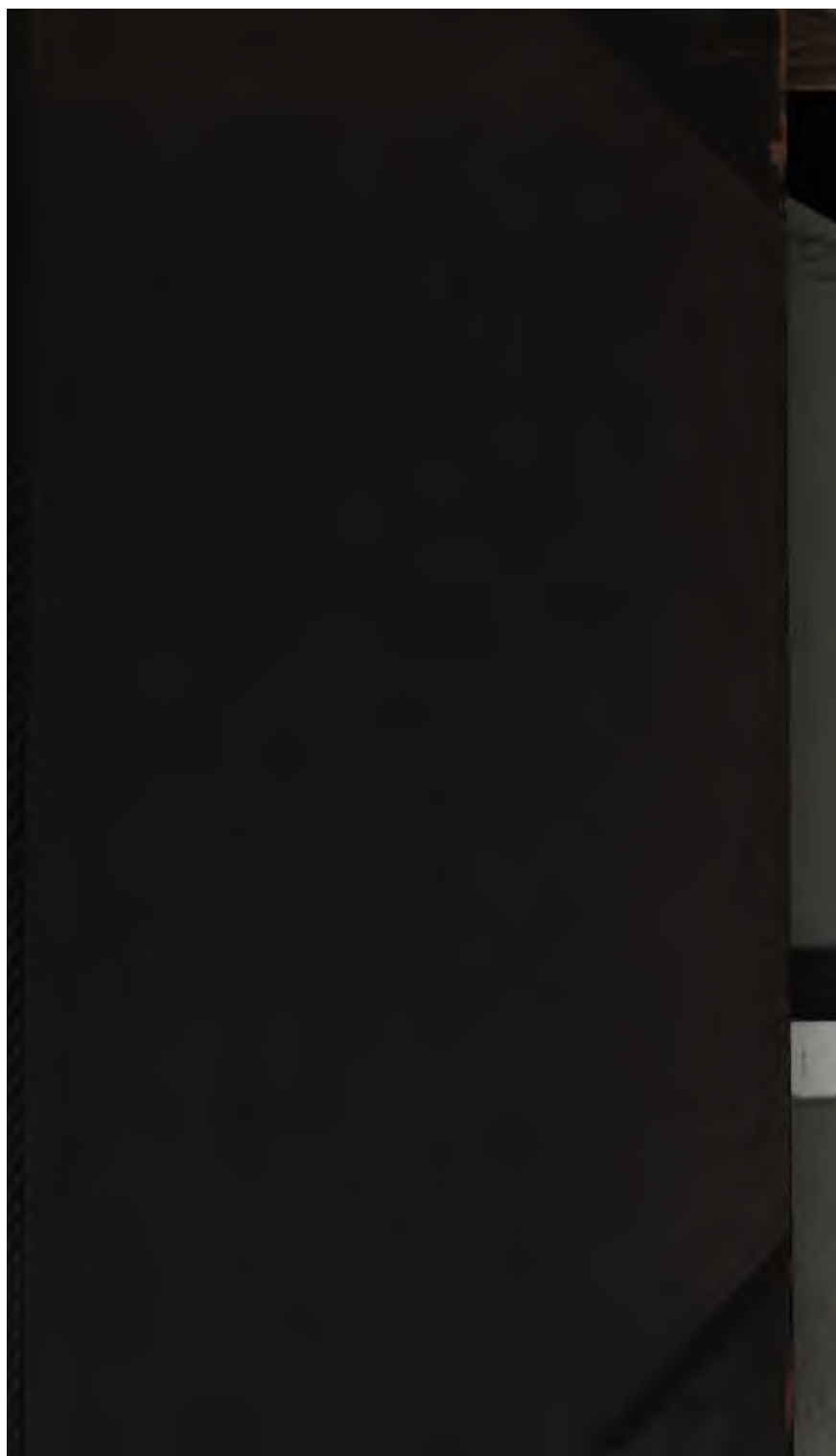
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173
THE
EVIDENCE
FOR
CHRISTIANITY

Contained in the Hebrew Words

ALEIM and *BERIT*,

Stated and Defended,

Against the repeated Rabbinical Attempts
to invalidate and destroy it.

BEING

AN ANSWER to Dr. SHARP'S *Two
Dissertations concerning the Etymology and
Scripture Meaning* of these Words.

To which is prefixed,

A short Account of the Opposition and State of the
Controversy from Mr. HUTCHINSON'S first
Publication in the Year 1724, to the present Time.

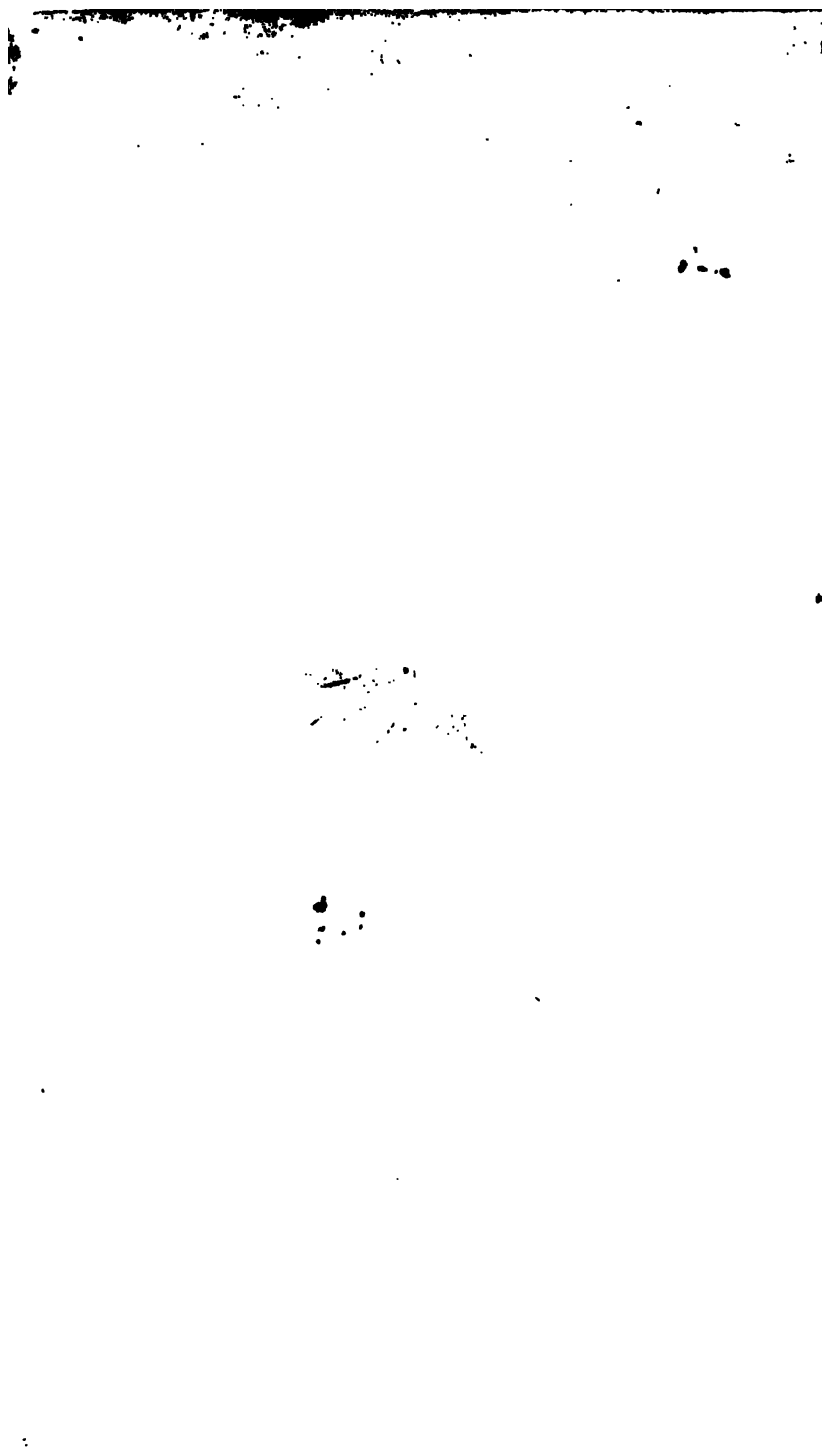
O Beatorum Non quorum causa JURAT DEUS!
O Miserrimos si nec DEUS JURANTI credimus!
Tertullian. de Penitentia

By JAMES MOODY,
Rector of Dunton in Bucks.

LONDON:

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THE
P R E F A C E.

IT is a little surprizing, that among the reverend and learned gentlemen who have obliged the world with their objections to Mr. *Hutchinson's* writings, none should have given themselves the trouble of reading the author himself, and considering his whole plan, but have only carped at a few *Hebrew* words explained in a sermon of the late Mr. *Catcott*.

Such a conduct in any of his followers with regard to these gentlemen,—I say, had any of Mr. *H's* admirers attacked any piece of theirs, which pretended only to open, and just hint at some discoveries, which were largely treated of elsewhere, and to which they referred for the proofs and evidence of what they advanced, without examining and taking into consideration the proofs referred

to ;—such conduct, would have been deservedly censured by the world ; not only, as unfair and ungenerous as an opponent, but unbecoming the gentleman, and the scholar. Yet such has been the treatment of Mr. *H.* and those who have espoused his notions, for upward of these twenty years. So long have our superiors in the church *paused* to consider, whether our author's interpretations of scripture are to be rejected, or admitted, without coming to any resolution.

The Rev^d. Mr. *Arch-Deacon Sharp* is, now, I presume, commissioned to give us their sentiments. A man, whose reputation for learning, parts, and piety, will add so much weight to his scale, as nothing but truth, which we hope we have on our side, can counterballance.

A person of this character, I hoped, would have pursued a different method from such minute criticks as the late Mr. *Arthur Bedford*, and the anonymous modest apologist.—Would have perused the author himself, with that *candidness* and critical acumen, for which he is so remarkably distinguished. And, then, as the one would have suffered him to omit nothing,
to

to which any material objection could be made ; so the other, would have prevented his offering any little, low, shuffling evasions to what he could not fairly answer ; or his throwing dust in his reader's eyes, when our author's arguments shone in too glaring a light. But how am I disappointed to find him treading in the very footsteps of those who have gone before him ;—not enquiring after proofs, but objections ; vamping up their stale ones in a new dress, and polling them over and over again, as candidates, at a pinch, do their voters. We have got no further yet, than the words explained fifteen years ago in Mr. *Catcot's* assize sermon.—Weighty words, I apprehend, that require so long a time for digestion.

. But Mr. *H.* is a *crabbed author, hard to be understood* ; and Mr. *Catcot* seems to the Doctor, to understand him the best, and expresses his meaning the clearest of any he has met with, and therefore thinks—“ he could “ be more sure of Mr. *H's* meaning from “ Mr. *C's* way of expressing it, than if he “ had *guessed* at it himself, from Mr. *H's* “ less perspicuous manner of writing^a.” But the

^a See Preface, p. 17.

the truth is, had the Doctor confessed he had read Mr. *H.* and *understood* him, he must have taken upon himself the weight of all Mr. *H.*'s various *proofs*, *evidences*, and *arguments*, for the words he explains throughout his writings ; which, I own, are easier shuffled off, than answered. And he must have dropped those shrewd queries, with which his piece is so nicely interlarded.—“ Whether “ *Aleim* be derived at all ^b. ” —“ Or if it be “ derived, what is the true and genuine root “ of it.—Whether the *Hebrew* be the origi- “ nal language, or only a plank of the ship- “ wreck at *Babel*, &c. &c.” And have kept back that load of *Rabbinism* and *Arabic*, which my good lord of——and Dr.—— have made him the instrument to discharge upon us, and his readers. And then, more than two thirds of his pamphlet would have been gone ; with the further advantage of saving a great effusion of ink on both sides. But the Doctor knew he had nothing to do, but to tell his tale plausibly ; and he is so great a master of style, that he can give an efficacy to arguments ; which, had they been *nakedly* proposed, without this rhetorical dress,

^b Diff. 1st, p. 71.

as Mr. *H*'s and those of his Followers are, might not have looked so specious. This, I say, is all the Doctor had to do, and he was sure of a party ready *ante victoriam canere triumphum*, and to give their verdict in his favour, without examining the evidence on the other side of the question. But, we hope, the publick, to whom we appeal, will have no respect to persons, nor suffer their eyes to be dazzled by the glare of characters ;—but will impartially examine, and seriously weigh the merits of the cause, and give their assent to *truth*, on which side soever it shall appear to be. And as the Doctor's station and character, with that of the *two learned persons* hinted at in his preface, (p. 20) to whom his dissertations owe their present dress and polish, may possibly engage the world to interest itself a little in the debate ;—it may not be amiss to give a brief account of the state of the controversy, from Mr. *H*'s first publication, to the present time.

In the year 1724, Mr. *H*. published the first volume of his writings; which he continued volume after volume till his death. And as he was aware that opinions and constructions contrary to those received, how

true soever they may be in themselves, cannot fail of meeting with opposition ; and being desirous of having the patronage of the superior clergy, if he could happily gain it, —he laid his books before persons the most eminent in the esteem of the world for *Hebrew* learning, viz. the late Rev^d. Dr. *Knight*, the late Archbishop *Potter* then Bishop of *Oxford*, the late Bishop of *London* Dr. *Gibson*, and others ; with whom he had frequent conferences : Yet could he never extort from them, tho' often pressed, any positive opinion of his writings. So that they *stalked about* without meeting with any examination, approbation or confutation, as the letter to a Bishop in the year 1732 justly observed.

So far was Mr. *H.* from being that very obstinate man, or so stiff in opinion, as he has been by some represented, that at the request of Dr. *Knight*, he made שמי' and מי' the dual number^c, contrary to his own judgment ; in hopes, by humouring a little the rabinnical taste of that great man, to draw him from those blind guides the Rabbis, to the

^c Vide the first edition of *Moses's Principia*, part 1. p. 8. and 15. and *Moses's Principia*, part 2. p. 51. and *Mos.*—*sine Prin.* p. 189. Edit. *Hodges*.

the fountain of all truth, the *Hebrew S. S.*
 In the year 1735, the Rev^d. Mr. *Catcot*,
 who had been long convinced of the impor-
 tance of Mr. *H*'s discoveries, and impatiently
 waited to see them taken into consideration,
 preached a sermon the day before the assizes
 at *Bristol*, before the Corporation and the
 Lord-chief-justice *Hardwick*, from *Psalms*
lxxxii. 6. " I said ye are gods," &c. In
 which he took occasion to shew that the
English word *God* singular, was no way ex-
 pressive of the *Hebrew* אֱלֹהִים *Aleim*, which
 is plural, and which is a name or noun de-
 rived from ALE, which as a verb signifies^d
to confirm by oath, to bind a person to fulfil
certain terms under the penalty of a conditional
malediction ; — as a name or appellation,
 " when applied to a person, a swearer to a
 " covenant ; as a noun, when expressive of an
 " action, an oath : That it occurs about forty
 " times in S. S. and always in this sense :
 " That this term was applied to those per-
 " sons who created the world, *Gen.* i. 1.—
 " ii. 21. That *Jehovah Aleim* occurred in
 " innumerable places in S. S. That it was
 " said,

^d Sermon, p. 9. first Edit.

“ said, *Pfal.* xviii. 31. *Isa.* xlv. 8. *Who is*
 “ *ALUE*, (a participle passive) *execrated but*
 “ *Jehovah?* So that from hence we were
 “ informed that the Persons in Jehovah had,
 “ before the world was made, performed
 “ an action which had denominated them
 “ *ALEIM* or *Covenanters*: That the sub-
 “ stance of this Covenant was to redeem
 “ mankind, which was to be effected by
 “ the sufferings and death of the second
 “ person; for, and in the stead of man, in
 “ case man fell.” To prevent mistakes, and
 forestal those charges which Mr. *Bedford*,
 notwithstanding, brought afterwards against
 him in both his performances, he said yet
 further — “ that indeed it was not possible,
 “ either for them to falsify their obligations,
 “ or to suffer penalty,—but that there was
 “ no other word, by which the idea of this
 “ transaction between the *Aleim*, could be
 “ conveyed to man but this*.”

On the sense of this word *ALE*, was
 laid the foundation of the sermon,—but
 he observed, “ that of the words which we
 “ find

* See state of the case between Mr. *Bedford* and Mr.
Catcot, 1738.

“ find rendered to *make a covenant*,—one
 “ *always signified* to cut, or cut off, and the
 “ other being of the root BaR, or BaRR,
 “ *always conveyed the idea of purification.*”—
 And he shewed from two passages of scripture,
viz. Jer. ii. 22. and Mal. iii. 2. “ that Be-
 “ RITH meant the means of *cleansing away*
 “ *pollutions* ^f.” So that the words, or phrase
 ברית כרת signified to *cut off the purifier.*

At the end of his sermon, which was published at the desire, and at the expence of the corporation of *Bristol*, he referred the reader, for further satisfaction about the sense of the words and things explained in it, to Mr. *H*'s works, and to a treatise published about the same time, and entitled, *Some thoughts upon Religion, &c.* wherein these matters were treated more at large than he could be allowed to do in the compass of a sermon; and wherein the design of Mr. *H*'s writings was laid open in one clear and distinct view, as far as he had then proceeded. Mr. *Catcot* also took this occasion to make his acknowledgment to Mr. *H.* for the be-

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nefit

^f See state of the case between Mr. *Bedford* and Mr. *Catcot*, 1738.

benefit received from his labours, and expressed
 himself in these words. " I shall bless God
 " to my dying day, that his good provi-
 " dence ever brought me acquainted with
 " that gentleman's works and person : For
 " tho' I was obliged to the common me-
 " thods of education, that I was qualified
 " to read his writings ; *yet that I, in any*
 " *degree, understand the Holy Scriptures, I*
 " *owe to his instructions.* I would (might I
 " presume to do so) earnestly recommend
 " the study of his books to my brethren the
 " clergy ; it is true, it will cost them some
 " pains to apprehend fully the strength of
 " his arguments and propriety of his ex-
 " pressions : But, that once done, they will
 " meet a noble reward of their labour, even
 " the greatest satisfaction in the most im-
 " portant points of christianity, which the
 " heart of man can wish for."

This generous and open confession of his
 obligation to Mr. *H.* as an author, which
 shewed at once, the gentleman, the scholar,
 and the christian,—the honourable mention
 he made of him in his sermon, " as the first
 " who, since inspiration ceased, began to
 " recover

“ recover the true sense of the *Hebrew S. S.*”
—And his presuming (I suppose) to recommend the writings of a layman to the clergy, seem to have provoked the answers he met with, rather than the subject matter of his sermon. My reasons for so thinking are these: First, no notice was taken, in any of the answers, of the *Treatise* I referred to above, tho’ it contained more of Mr. H’s interpretations of scripture than the sermon could do, being a kind of *abstract* of his plan.

And, 2dly, three years before Mr. C. preached his sermon, there was published a *Letter to a Bishop concerning some important discoveries in Philosophy and Theology*,—which was passed over in silence; tho’ the ingenious author, in a very polite style and manner, laid before his lordship (supposed to be the late Bishop of *London*) a brief of our author’s plan; and humbly requested, that he would be pleased to let himself and others know, how they were to form their judgments upon matters, that seemed to concern them and mankind so much. No one, who has had the pleasure of reading these two treatises,
but

but will own they deserved the regard of the public.—No crabbedness of style, no want of method, no dogmatical assertions could be there complained of ;——but the author's design laid out in so clear, so regular a manner, and recommended to the consideration of those whom it might concern, with so much modesty and submission, as well merited their attention. They received, indeed, the praise of being well-wrote pieces, but no further notice was taken of them: While Mr. C's sermon has been the common *but* of our *observers, examiners, and dissertators*, from the late Mr. A. B. to the ingenious author of the two dissertations now under consideration. What reason can be assigned for the different treatment of *these pieces*, written upon the same subject, and in the same spirit of ingenuity and candor, temper and sobriety,—but the motive I have mentioned above? My last reason for thinking as I do, is, this acknowledgment of Mr. C's being particularly carped at in Mr. B's answer ; and Mr. C. *execrated*, by some of his brethren, for making it. And this suspicion is yet further favoured by Dr. *Sharp* having a *sting* in his preface, p. 14, and dissert. 1.

p.

p. 79, 80, 81. at the passage of his sermon, where Mr. *H.* is hinted at, as having *proved beyond contradiction*, the true sense of Berith. And to which Mr. *C.* refers in his *P. S.* where he makes his acknowledgment to Mr. *H.* by name. And the Doctor owns, that it is this manner of recommending Mr. *H.* and his writings, which gives the offence, and has provoked him to take up his pen against him.

But be this as it may: Upon the publication of the sermon, a scurrilous pamphlet called, *Observations upon Mr. C's Sermon*, comes out against it. So very scurrilous was it, that the author thought fit to recall it in a short time. This met with a proper reply in an anonymous piece, — entitled, *Remarks upon the Observations, &c. with a continuation of the Evidence, till the Predictions were compleat*, printed in the year 1737. This is now known to be Mr. *H's*, but was then wrote in an assumed character, and is printed in the last edition of his works. In this same year Mr. *H.* died, and Mr. *C.* published his *Answer to the Observations*, in which, in a very modest and clear

clear mannner he replied to the objections, and more fully explained the *Hebrew* words cited in his sermon. Then comes out, *The Examination of the Remarks upon, and Mr. Catcot's answer to the Observations upon his Sermon, by the Author of the Observations, &c.*

The late Rev^d. Mr. *Arthur Bedford* was supposed to be the author of these two tracts, the *Observations*, and *Examination*, &c.

This latter, tho' little less abusive, yet had more of argument in it than the former, which was chiefly made up of low drollery, quirks and quibbles. — And this is the grand magazine from which the opponents have ever since drawn their artillery ; the Rev^d. and learned Dr. *Sharp* not excepted.

This received two answers: The one in an anonymous piece, entitled, *The Examiner examined, or the Examination of the Remarks upon, and Mr. Catcot's answer to the Observations upon his Sermon, considered. With some Observations upon the Hebrew Grammar.* Published 1739, and now owned by the Rev^d. Mr. *Julius Bate*.

The *other*, by the Rev^d. Mr. *Daniel Gittins*, entitled, *An Answer to Mr. Bedford's Examination, &c.* And these were judged to be full and sufficient answers to every thing to which Mr. B. had objected. Mr. C. published also a little piece, called, *The State of the Case between Mr. Bedford and Mr. Catcot, in answer to Mr. Bedford's Examination, &c.*

Mr. *Bedford* made no reply. But in some sermons preached, at lady *Moyer's* lecture, in the years 1739, 1740, which he printed in one volume octavo, 1741, he served up the same rabbinical arguments which had been confuted by Mr. *Bate*, in the *Examiner examined*. His volume of sermons was published under this title, — *A Defence of the Doctrine of the Holy Trinity, and the Incarnation of the Son of God, from the Testimony of the most ancient Jews, in eight sermons.*

In these discourses, though he gives into some of Mr. *H's* interpretations of S. S. (in contradiction to himself in former tracts)

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yet

yet he still persisted in his rabbinism, which he now vended under *the Testimony of the most antient Jews*, — with many bitter reflections upon Mr. C. Mr. H. and his followers. This occasioned Mr. Gittins to animadvert upon him in a piece, called, *Observations on some Sermons preached at lady Moyer's lecture at St. Paul's 1739 and 1740. By Arthur Bedford, M. A.* And published 1741. And there the controversy rested till the year 1747; when the proposals for reprinting Mr. H's works by subscription, came out. And the B's and D. D's began to bestir themselves not a little; and to hinder, as much as in them lay, the subscription; by insinuating they had, in *petto*, objections which would totally overthrow his whole plan. And as Dr. Sharp informs us in his dedication, that he drew up his dissertations three years ago, *viz.* in the year 1747, and shewed them to one of the editors of Mr. H's works, in the winter of that year;—it is not improbable, by the time tallying so exactly, that they had their eye upon them. This, however, caused the editors, in the beginning of next year, to throw out an advertisement, in which,
they

they desired those objections might be made publick ; and, if no sufficient answer could be given to them, they would desist from their intended publication ;—if there could ; —they hoped these gentlemen would then lay aside their opposition, and give proper encouragement to the work. This, like Mr. C's postscript to his sermon, cited above, *stung* ; and produced—*A modest Apology for those of the superior Clergy, who have not yet subscribed to the Proposals for publishing the Works of the late Mr. H. with Remarks on a late Advertisement.*

The Rev^d. Mr. *Langford* is reported to be the author of the *Modest Apology*. But, from that oilyness of words, —those artful turns and evasions, —that stifled resentment, which is suffered to breathe out just so far, as to give the expressions a proper glow,—and that similitude of style and reasoning, between p. 14, 15, of the *Modest Apology*, and p. 121, 163, and 164, of the *Dissertations*, — I am almost tempted to think, that these two pieces were forged upon the same anvil, -- was it not for one thing, of

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which

which I must not believe Dr. *Sharp* could be guilty.

And, indeed, one would be surprized, that any clergyman should descend so far beneath his character, as to deal in falshood to blacken his adversary. What I point at is, p. 40. of the *Modest Apology*, where the author, whoever he be, fathers an absurd translation, of one Mr. *Lookup*, of *Gen. i. 1. The Gods in the summit*, upon Mr. *H.* This, to omit other instances, shews how perfectly well acquainted his opposers are with his writings; and consequently, how very well qualified they must be to write against them. In answer to the *Modest Apology*, came out *A Defence of Mr. H's Plan*, &c. How far a *sufficient answer*, the publick must determine.

There is also a book, lately published, containing *twelve Dissertations against modern Infidels, and the Hutchinsonians*, &c. by one *S. Berington* a Popish priest. He deals much in *ipse dixits*, and the authority of his church: But I need say no more of this performance,

performance, because it has received an answer from Mr. *Bate*, to which I refer the reader.

And this brings me in order of time to Dr. Sharp's *two Dissertations on Elohim and Berith*.

The Doctor in his Preface, p. 15, 16. endeavours to prepossess his readers,—“ that
 “ if some of the principal words, which
 “ are insisted upon by Mr. C. and others,
 “ as rightly derived and explained by Mr.
 “ H. such, for instance, as *Elabim*, *Berith*,
 “ *Hbaim*, *Cberubim*, *Sbemim*, and *Sbemosh*,
 “ were but once closely examined, and
 “ thoroughly considered ; and it could be
 “ shewn to reasonable satisfaction, that Mr.
 “ H's construction of them, (however re-
 “ presented as *indisputable*) stood, at best,
 “ on a precarious foundation ; it would so
 “ far weaken and discredit his whole super-
 “ structure resting on these corner stones,
 “ and so materially affect his whole plan,
 “ as to render any further examination of it
 “ superfluous.”

This

This is a very artful insinuation, and a proper preparative for his Differtations. — For it is but requiring stronger arguments for a conclusion than the matter will bear, or the nature of the subject will admit of ;— and the business is done. And, I find it is enough with the party, that Mr. *H*'s etymologies are disputed,—and that by Dr. *Sharp*. So true is what an ingenious friend of the Doctor's has observed, that “ bold and confident assertions, when delivered in smooth and entertaining language, will go much further, and answer the purpose better, than solid and substantial arguments.” But, I hope, we are not defending an idolatrous *Jericho*, whose walls will fall down at the shouts of its besiegers ; but are fighting the battle of *Jehovah* of *Hosts*, the *Aleim* of *Israel* ; and letting the world know, as far as in us lies, that there are ALEIM, and what they have done for us ; which the Doctor, unwittingly I hope, is denying.

The six words mentioned above, and those other which Mr. *H*. has explained, depend upon, and give a reciprocal support

to each other, as the stones of an arch; particularly *Shemin* and *Cherubim*, — which declare, ἐν ἀνιγμᾷ, the glory of לֹא, (Christ our mediator) in the work of redemption. The *Shemin*, by what they do for our being and well-being in the *natural* oeconomy, shew what the *Aleim* do, and will yet further do for us in the *spiritual*: And the *Cherubim* described in figures, what *Aleim* and *Berit* did in words, viz. the glorious plan of our redemption, and the person who was to execute it; and was, at the same time, to each believing Jew, the pledge and assurance thereof.

Mr. *Bate*, in his last piece against *Berington*, has so well supported Mr. *H*'s etymology and scripture-meaning of *Shemin* and *Shemosb*, that the philosophical principles built thereon, will, I am persuaded, to every intelligent and candid reader, appear to stand on no precarious foundation. And were Mr. *H*'s works but once *closely examined*, and *thoroughly considered*; it would also appear to reasonable satisfaction, that his constructions, (however misrepresented by his adversaries) are such, as will give content
to

to ingenuous minds, and leave no room for cavils about them.

The Doctor is pleased to inform us, (p. 13, 14.) that it is “ the extraordinary stress
“ that is laid on Mr. *H*’s uncommon derivation and construction of certain words
“ in the *Hebrew* tongue, which are distinguished by himself and by his followers,
“ as of great importance, to be admitted
“ in *his sense* throughout the S. S. that has
“ engaged him above any consideration, in
“ so particular and close a discussion of
“ them.”

“ If what Mr. *H*. has advanced in relation to such words, as far as he deviates from the usual rules of construing
“ the language, had been propounded under the form of learned conjectures, or recommended as useful remarks, and the
“ reasons offered in support of them had been submitted with proper deference to
“ the judgment of others ; I should have
“ been (says the Doctor) very little disposed to take exceptions against, or to discover
“ any of my own suspicions about
“ them ;

“ them ; being as willing to overlook what
 “ I think amiss in conjectures *so propounded*,
 “ as I am ready to commend, if not also
 “ to admit and embrace, whatever I ap-
 “ prehend is really promising in them. But
 “ Mr. *H*’s etymologies and interpretations
 “ of several words, which occur almost in
 “ every page of scripture, have been deli-
 “ vered to the world in another style, and
 “ under another character, *viz.* as certain
 “ truths, not only happily discovered after
 “ being long concealed and disguised by
 “ apostate *Jews*, but as now proved be-
 “ yond contradiction. And this not without
 “ intermixing some pre-mature reflections
 “ on the weakness of interpreters in general,
 “ and the ignorance of our translators of the
 “ Bible in particular.”

The two pamphlets above-mentioned, *A*
Letter to a Bishop, and *Some Thoughts, &c.*
 propounded these things to the world in
 the very manner the Doctor prescribes.—
 However, I am in hopes the world will,
 in some measure, excuse the manner of their
 deliverance, as it has been the happy occa-

sion of its being favoured with the Doctor's two elaborate dissertations.

But if Mr. *H.* after the most diligent enquiry, was self-convinced that he saw evidence sufficient to establish his discoveries ; —Pray, Doctor, where is the harm of delivering them to the world as *certain truths* ? or where is the great offence in his followers, if, after due examination *of*, and conviction *from* his reasons, they do the same ? —I am persuaded, that neither *he*, nor any of *his followers*, would have delivered them to the world at all, had they not, by those necessary steps, previously taken, been satisfied within themselves of *their truth*. And, I should think, they who have thoroughly examined the whole evidence for Mr. *H.*'s etymologies and scripture-meaning of the words he treats of, (which runs thro' his whole writings) may crave the indulgence of delivering them to the world as *certain truths* ; as well as those take the liberty to deliver in their plea against them, who, for any thing appears to the contrary, have not examined one half of that evidence,

nor

nor even read the author throughout, whose works they pretend to censure.—As to those pre-mature reflections upon our translators of the Bible, — I wish the Doctor had been more particular, because Mr. *H.* in his first volume, makes an handsome apology for the mistakes of which he thinks them guilty*. And the Doctor himself takes the liberty, which he blames in Mr. *H.* to censure them, (p. 63, and seq.) for their too *close attachment to the Hebrew*, and thereby giving (as he owns) some advantage to our side of the question.

However, — it may be some matter of triumph to the *Hutchinsonians*, that after these dissertations have been kept up to the fourth year, and have passed the review of two of the most eminent prelates of our church for *Hebrew* and *Arabic* learning, — they pretend to nothing more than *doubts* and *suspensions*, — and only aim to muddle the pure *Hebrew* streams, in order to throw us back into that *rabbinical* confusion from which Mr. *H.* has so happily delivered us.

D 2

For

* See *Moses's Principia*, part 1, last edit, p. 112.

For the Doctor does “ not undertake to
 “ determine what are the *true and undoubted*
 “ *roots* of the words in dispute ; but only
 “ to prove that those, which are assigned
 “ by Mr. C. from Mr. H. are not *the true*
 “ *and undoubted roots*, as is pretended ; and
 “ to vindicate our translation from the cen-
 “ sures it has undergone on their account.”

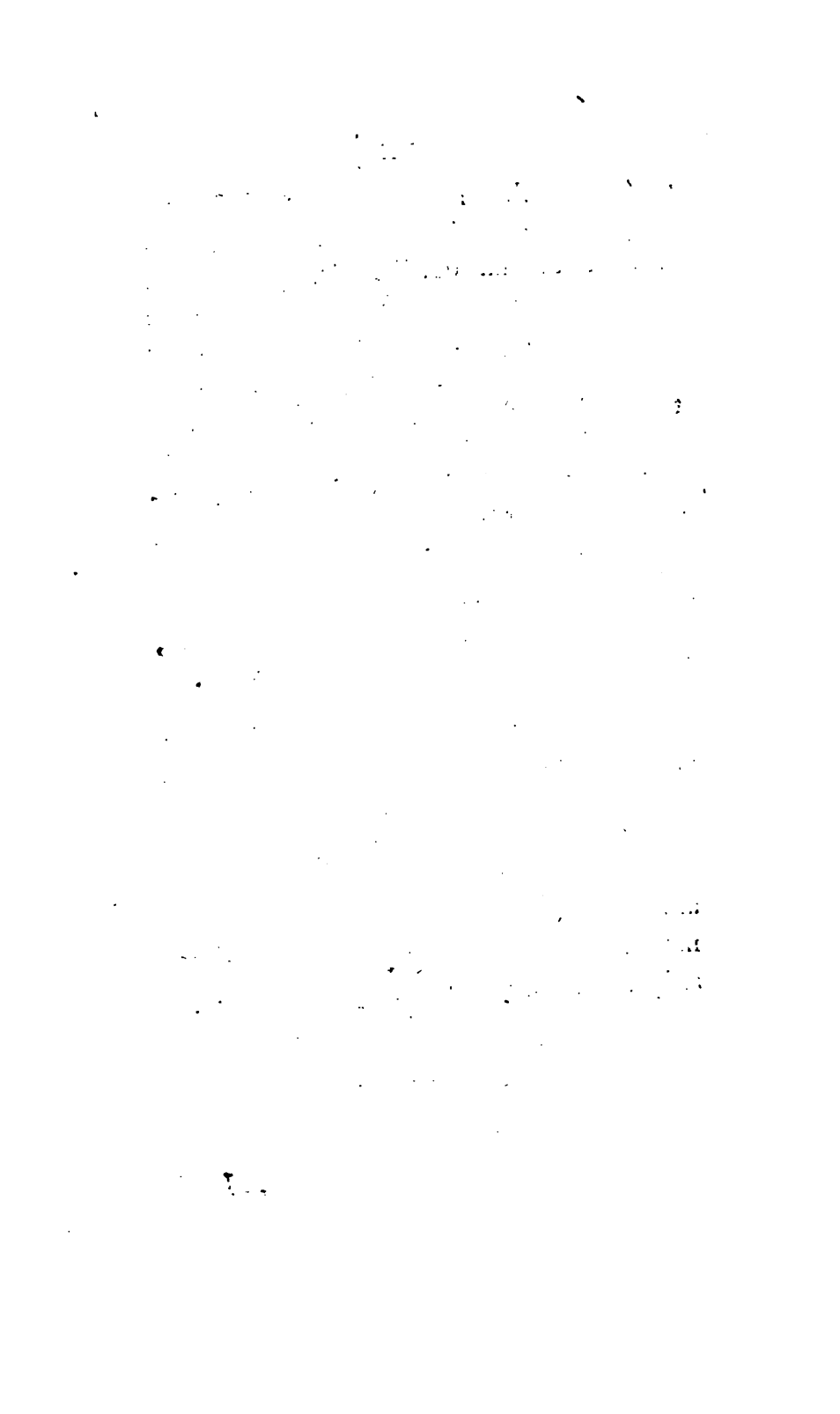
So that after all the Doctor’s so *close and particular a discussion* of them ;—we are just where we were. However, as these *true and undoubted roots* are not found, we are at the more liberty to *search* after them.

But I cannot in the least see how what the Doctor has said, *vindicates our translation*, since, if he knows not the *true and undoubted roots* of the words, how can he be sure they are rightly translated *God* and *Covenant* ? — For any thing Mr. Arch-deacon knows, *Elobim*, may be rendered *Covenant*, and *Berith*, *God* ; for בְּרִית, as he himself informs us, (page 59, in a note) in *Arabic* signifies *Fœdus, Covenant* ; and *Berith*, according to his derivation of it, (page 110) may signify
God.

God. But the main drift is to insinuate, that, as the etymology of *Elohim* and *Berith* is doubtful and questionable, (and indeed the Doctor has done his very best to make it appear so) we must have recourse to the scripture-meaning of them; and this scripture-meaning of them, he makes to be what they are translated, *viz. God and Covenant*; and then brings this translation as an argument against Mr. *H's* etymology.—This is, I apprehend, darkening council by words without knowledge, (for he owns he knows not what they mean) and filling his own, and the reader's belly with the *East* wind.

Having now given the reader the state of the controversy, and let him a little into the spirit of the opponents: I shall proceed to the examination of the Doctor's objections; which I shall endeavour to do, as he advises, (but, as I hope to evince, he has not himself set the example of) with *ingenuity* and *candor*, and *in temper* and *sobriety*.








THE
EVIDENCE
FOR
CHRISTIANITY

Contained in the *Hebrew* Words

ALEIM and *BERIT*,

Stated and Defended.

אלה אלוה אלהים

HE Arch-deacon begins with telling us, — “ that in enquiring into the
“ meaning of any word in the *Hebrew*
“ tongue, of which we are doubtful,
“ the first question is, whether that word be
“ itself a root or a derivative, — that אלהים
“ is one of the words, concerning which *learned*
“ men are divided in their sentiments, whether
“ it

“ it be a root or a derivative ; and if the latter,
 “ whence it is derived.—Whether its root be
 “ found in scripture, or, as others suppose, is
 “ ~~not extant in the Hebrew~~ scripture, *as is the*
 “ *case of several nouns*, which have no root
 “ extant in the language, (as we now have it)
 “ from which they can be deduced.—Some
 “ ~~again there are who with great appearance~~
 “ ~~of probability,~~ derive this and several other
 “ nouns from *Arabic roots*.”

The fair and candid enquirer should, I think, previously to ~~so bold an assertion~~ have put down these *several nouns*, and proved they have *no root extant in the Hebrew*, or have shewed at least with some *appearance of probability*, that there was any such language in being as the *Arabic* when *Moses* wrote. But your great men have a *potestas quidlibet audendi*, of which the Doctor makes too frequent use in his two dissertations.

Yet, how plausible soever this harangue may at first sight appear, it is a mere artifice to prejudice the reader against the *Hebrew* ; by insinuating, that it is deficient in roots of its own, and is obliged to borrow from the languages of those nations, whose *kings stood up, and whose rulers took council against the Lord and his anointed*. And I cannot help expressing my surprise, that this worthy minister of the gospel does not see, that, by such rabbinical assertions as these, he is making the S. S. of no effect,

and so weakening, if not setting aside the evidence to which Christ constantly referred for proof of himself and his mission ;—*search the scriptures* (says he) *and they are they which testify of me.* But say the opposers of Mr. H. the S. S. are writ in so *vague*, so unintelligible a language, that we cannot, with any degree of certainty, come at the meaning of its words ; so they cannot testify of Christ. For there is nothing in the N. T. as St. *Paul* declares, but what is described and foretold in the O. T. “ saying “ no other things than those which the prophets “ and *Moses* did say should come.” The books of *Moses* contain the whole of christianity in hieroglyphicks, emblems, types ;—the prophets say by words, what *Moses* said hieroglyphically, —the N. T. gives an account of the completion of what Christ was to BE, DO, and SUFFER ; and explains many of the types ; and thereby gives us an authorized key to decypher the rest. — So that if the *Hebrew*, the language in which the O. T. is wrote, be what the Doctor and his associates labour to make it, — “ our “ faith and their preaching is in vain, — let “ us eat and drink, for all that we know with “ any certainty is, that to-morrow we die.”

After entertaining the reader for two or three pages with accounts of several opinions and etymologies of the rabbins, each of which, if admitted, contradicts the other, instead of giving him the scripture-meaning of the word ;

in order to throw difficulties and discouragements in his way, and puzzle truth with learned obscurities,—He says, “the late Mr. *Hutchinson* was of opinion, that *אלהים* being derived from *אלה*, to take an oath, signified the persons of the deity engaged in an oath to perform a covenant, and the learned editor of Mr. *De Calasio's* Concordance at London, has introduced this notion into that Concordance under the root *אלה* *juravit*, &c. And the late Mr. *Catcott* in his sermon on the *Elohim*, tells us, that by that word are to be understood persons who have sworn to a covenant, have laid themselves under a conditional excommunication. And he lays so great a stress upon this interpretation, as to count it *indisputable*. He represents it as a point of very great consequence to be acknowledged and defended, as if it were even necessary to the right understanding of some of the chief doctrines in revealed religion.”

Here then the Doctor has given us a key to the opposition.—It is the extraordinary stress Mr. C. has laid upon the interpretation of *אלהים*, and the introduction of it by Mr. R. into his edition of Mr. *De Calasio*, which has awakened the opponents curiosity, which might, by their own accounts, have been yet asleep.—For says the Arch-deacon, (p. 6.) “whilst, for instance, the derivation of *Elohim* from the verb *Alah*, in the construction of *juravit* or

“ or *adjuvavit*, was considered only as a probable conjecture, it seemed to carry no more weight than other *learned* conjectures do : Nor was it thought *worth the while to be very curious or particular* in enquiring into the reasons of preferring it to any of the other derivations.”

But whence proceeds this fatal indolence, this—I had almost said, criminal indifference about the *Hebrew* language and the *things* delivered in it ? could not H E, who teacheth man *knowledge*, frame a language that should convey it ? would God when he made a revelation of himself and will, make it in a language the meaning of whose words man could not attain to,—has God revealed himself by various names,—and shall it be thought amazing that any of them should express that most transcendent *goodness*, without which man had better not have been,—*the assurance of his redemption* ?

The wiser Heathens were full of the importance of *divine names*, as an ingenious author from *Iamblicus* observes.—“ Which they did not hold to be of human institution, but from the gods, and what therefore could not be altered, as not retaining the same peculiar force when translated into any other language, and (what is worth observing) that the barbarous (*i. e.* the *Jewish* and oriental names) were more *emphatical* and *brief*, and had the least *ambiguity* and variety of diction,

“ And whatever the moderns, who are sharp-
 “ sighted above measure, can do ; they, the
 “ ancients, always taught, that we must know
 “ the use and meaning of names, before we
 “ can the things themselves, and that by this
 “ means is their nature best investigated and
 “ manifested. Thus *Plato* in *Cratylus*, πρὸ το
 “ ὁρθῶς διδάσκειν, δεῖ πρῶτον ἐξελαΐειν τὰ ὀνόματα,
 “ in order to learn rightly, we must first accu-
 “ rately enquire into, and sift out names.”
 And again, “ names have the power of teaching
 “ things, and he who truly understands their
 “ names, plainly discerns the things themselves.
 “ This is what *Diodorus* says in *Thucydides*,
 “ 1. 3. οἱ λόγοι διδασκαλοὶ τῶν πραγμάτων γίνονται,
 “ words are the teachers of things.” “ And
 “ to mention no more, *Plutarch*, in his *Isis* and
 “ *Osiris*, delivers it as the opinion of all phi-
 “ losophers as well his own, τὰς μὴ μανθανούσας
 “ ὁρθῶς ἀκρίβειν ὀνομάτων, καὶ καὶ χρῆσθαι καὶ τοῖς πραγ-
 “ μασι.” “ They who are not exact in under-
 “ standing names, will make but a bad use of,
 “ or easily mistake in, the things themselves.”
 Now this general opinion of the significance of
 names has no foundation of truth in any names
 but the *Hebrew* ; and that they meant this of
 the *Hebrew* names is pretty plain from *Plato*,
 who, though he derives divine names originally
 from the Gods, yet confesses the *Greeks* had
 them from barbarians, i. e. the *Jews* or *Ori-
 entals*. **ΩΡΩΝ** is one of these significant names,

The

The plural masculine in the *Hebrew* is formed by adding ים to the singular, then *vice versa*, the singular is found by taking ים from the plural. Take ים from אלהים, and you leave אלה for its singular. I have reason therefore to conclude, that אלה is the singular of אלהים. Now I find that אלה singular, and אלהים plural, are each names in S. S. for that being we call God.—But the plural אלהים cannot be used upon account of there being no singular; because we find the singular אלה used also for God; and the Lexicographers agree in making אלהים the plural of אלה; I likewise find that the very same three letters, as a verb, signify to swear, adjure, so put under the penalty, obligation, curse or execration of an oath, &c. And as a noun, an adjuration, the penalty, obligation, curse or execration of an oath. The word אלה then, when applied personally (as it is when applied to God) must have a personal signification; and may be rendered—the sweater, adjuror, obligor, &c. and in the plural it will signify more persons than one, the swearers, obligors, &c. But then the plural אלהים, which is the word mostly used for the deity, cannot be put for the essence of God; his essence is, and can be but one. But as personality is allowed in the essence; it may properly express that personality. And the noted text in *Deut.* vi. 4. seems to point it out,

* See *Buxtorf* under the word.

out,—Jehovah our *Aleim* is one Jehovah, i. e. the self-subsistent being our *Allies* is one self-subsistent being.

If fallen man was to have something done for him to put him in *statu quo*, to make him *rectus in curia*; what more comfortable name could God reveal himself by, and use the ofttest, than one which implied that his *Creators* were also his *Saviours*, and had done for him what he could not perform for himself, and were his *Allies* in his warfare upon earth.

—Of this import is the name ALEIM, And as the suffering part of the covenant, the כֹּל־אֱלֹהִים, the whole curse of the law, from which Christ redeemed us, was to lie upon one Person of the Aleim alone, which he had engaged himself by an Ale to suffer:—Can that person be more expressively, more pathetically pointed out, than by a participle passive of the verb אָלַה Ale, so called אֱלֹוֹהַ ALUE, the adjured, the obligee to bear the אֱלֹהַ Ale, i. e. the person on whom the passive part of the Ale fell, “who swore to bear the evil, and changed not.” For as each person of the deity was under an אֱלֹוֹהַ Ale to perform his respective part, so none but the second person was under an אֱלֹוֹהַ to suffer, an אֱלֹוֹהַ which was his part. What more natural,

what
 * He was not אֱלֹוֹהַ because he incurred the אֱלֹוֹהַ of the oath, but because by this אֱלֹוֹהַ of the oath, he took upon him

what more easy construction than this? where is the force put upon the words? they seem to bind,—to oblige us to this signification. But against this the Arch-deacon enters his protest; which he branches out into several objections, placed under four general heads.

The first, is against the regular formation of **אָלַח** from **אָלַח**; which he says is an irregular verb, and therefore ought to drop the **ח** in all its inflections, as it is supposed to do in some. This begins at p. 8. and ends at p. 11.

His next objection is to the sense of **אָלַח** as a verb or noun, which, he thinks, is not what Mr. C. from Mr. H. gives it. This extends from p. 11. to p. 41.

He next excepts against the derivation of **אֵלֵים**, as conveying an idea that does not rightly agree with the notions we have either from reason or revelation of the divine nature, attributes,

him that **אָלַח** of the law, which we ought to have suffered. Here are two **אָלַח**, one of which he took upon him to make him **אָלַח** for man; which had he not done, he must have been **אָלַח** for the breach of his oath. If Christ (as the Doctor allows, p. 50; in the notes) could be **קָלַל**, by suffering the **קָלַל** of the law, *Deut.* xxi. 23.—then he might be **אָלַח**, by suffering the **אָלַח** or **אָלַח** curses of the law, *Deut.* xix. 29.—xxx. 7. which he did, for HE redeemed us from the *curse* of the law, being made a *curse* for us, *Gal.* iii. 13. which curse is called, in the places referred to above, **אָלַח** and **אָלַח**. And this, by the way, may serve as an answer to what the Doctor has objected from p. 47 to 51.

attributes, and perfections, *לצל*. And this g to p. 50. which makes up his *first* head.

He begins his *second*, with objecting again the admission of this interpretation of *אלה* as not rightly suiting the word in several of its uses and applications that are made of it in scripture. This reaches from p. 50 to 56.

His *third* head contains an inverted derivation of *אלה* as a verb and noun from *ללהים*. With which he seems to be highly delighted from p. 56. to 61.

His *last*, and what he calls his most material objection, contained in the fourth head, is that the passages which are brought from scripture to reconcile us to the idea, which the word, according to Mr. C. conveys, do not at all answer the end for which they are cited." This concludes his first dissertation.

To these I shall speak in order: And as the distinction he endeavours to establish between *אלה* and *נשבע*, and what he says *pass* concerning the *Arabic*, and the derivation of *אלהים* from thence, — I shall, to avoid confusion, treat of each separately.

His first objection (p. 9.) against the derivation of *אלהים* from *אלה*, was made many years ago by the late Mr. *Arthur Bedford*. — The gentlemen of the other side, proposing *נבהים* from *נבה*, as an instance of a similar inflection. To this Mr. B. replied, that *נבה*

had the point mappic in the final ה, but אלה had it not ; so אלה was not the verb from whence אלוה and אלהים were derived.

Dr. *Sharp*, though he waves, for the present, the authority of punctuation,—yet he repeats the objection, which, he says, may be supported “ from the radical letters alone independent on the points ;” that is to say, “ there are certain verbs, as גבה and ננה, “ which end with an immutable ה, in which “ that letter keeps its place in all the inflections “ of those verbs, as constantly and invariably, “ as any other of the unchangeable letters do. “ And all the participles of those verbs, and all “ the nouns derived from them, have the same “ immutable ה ; which they preserve in their “ plural number, and with their several suffixes.”

“ Now אלהים being a noun plural, the “ preservation of the ה in it shews, that it “ must be derived from some perfect verb, “ in which the ה never changes or is lost, as “ גבה גבהים from גבה.”

But though the Doctor pretends to wave the points ; yet, is this observation entirely built upon them ; and it is their authority which gives, what weight there is, to the argument.

The Lexicographers, from the Rabbins, mark אלה and אלוה with a mappic in the final ה, and thence argue that they must be derived from some perfect verb, in which the ה never changes or is lost. The preservation of the ה

in the plural אלהים, shews, indeed, that the singular is אלה, but does by no means prove that the ה in the verb אלה, from whence it is derived, must never change or be dropped.—This entirely depends upon the rabbinical point mappic. So that when the gentlemen on the *Hutchinsonian* side of the question, *slight the point mappic as modern, and of no authority*, they do, till its authority be established, set aside the distinction for which the Doctor here contends, and shew *it to be of no force or consequence*. For, allowing, that the ה in נבה and ננה is unchangeable; how does it follow, otherwise than by the point mappic, that the ה in אלה must be also immutable? if the preservation of the ה in the plural אלהים “ shews that it must
 “ be derived from some perfect verb in which
 “ the ה never changes or is lost, and all the
 “ nouns derived from these verbs, have the
 “ same immutable ה; which they preserve in
 “ their plural number, and with their several
 “ suffixes;”——for which the Doctor contends. Then the preservation of the ה in the noun plural אמהות, (2 Sam. vi. 20, 22.) will shew that it must be derived from some perfect verb, in which the ה never changes or is lost, and it must have the same immutable ה; which it must preserve in the plural number, and with its several suffixes. But it so happens, that the noun אמהות retains and drops its ה at pleasure, as the reader will find by consulting the

the Concordances ; which is point blank against this rule. Now if the noun **אמה** may retain its ה in the plural, and yet drop it in its other inflexions, as is the case ; then **אלה** an *oath*, or, *ῥc.* may do the same : And so **אלהים** may be the plural masculine of **אלה** an oath, and signify *swearers* or *persons under the obligation of* **אלה** an *oath* ; as **אדנים** is the plural masculine of **אדן** *basis, fulcimentum, &c.* a noun, which has, as they say, no verb in the Bible, and is one of the names of God. Let us suppose the noun plural **אמהות** to be derived from some perfect verb in which the ה never changes or is lost, as by the Doctor's rule it should ; then here is an instance of a noun derived from a verb with an immutable ה, which notwithstanding occasionally drops it. If the verb from which it is a derivative, have a mutable ה ; then here is an instance of a noun derived from an imperfect verb with a mutable ה, which yet retains the ה in the plural number : Both which cases are contrary to the distinction laid down above, about the mutable and immutable ה.

If it be objected that this is a supposed case ; I answer, so is the Doctor's also ; for according to him **אלהים** is derived, not from the **אלה**, which is met with in scripture, but from an **אלה** not extant in the Bible. And, pray, why may not I have the same liberty of supposing **אמהות** to be derived from some verb, though

it is not to be found in the Bible? Again, in words which end in א, one of the four quiescent letters, (as grammarians call them) the א is retained in the plural of the noun or participle active, as קראים, פלאים, מלאים, רפאים, בראים, almost, if not constantly, yet it is dropped in the other inflexions of these words, and sometimes changed into ה. For we find in the Lexicons פלא, רפה and רפא, ברה and ברא and פלה and קרה and קרא put promiscuously for each other, or under each others roots, and the same signification given to each. To these let me add חטא, which retains its א in the plural noun חטאים, yet drops it in two places, (*Gen.* xx. 6.—xxx. 39.) which shews, in my humble opinion, that we really want other rules, besides those as yet laid down, to make us understand the genius of the *Hebrew* language. For if גב, which has the very same signification as גבה, be made a separate root, only because it drops the ה; why should not חט, in these two places, be a separate root from חטא, for the same reason, because the א is dropped? Or if the dropping the א in חט, be no reason why it should be looked on as a separate root, as it has the same signification as חטא, why should the deficiency of the ה in גב make it a separate root from גבה, when it has the very same sense assigned it? Besides, the Doctor tells us (p. 8.) that the rabbins derived אלוה from אלה *juravit*: Now when they did so,

so, they denied, by this derivation, the authority of the point mappic, and slighted this distinction as of no consequence. And when (p. 56—61) the Doctor takes so much pains to prove that אלה an *oath*, and אלה to *swear*, may be deduced from אלה and אלהים *God*,—he forgets, or slightes the distinction of the mutable and immutable ה:—For if אלה to *swear*, and אלה an *oath*, with their *mutable* ה, can be regularly deduced from אלהים with its *immutable* ה; then the preservation of the ה in the plural number is no proof that the ה must be unchangeable in the derivatives: Since אלה, which is by this concession, a derivative from אלהים, changes or drops its ה, as the Doctor observes *in every instance where it is found, as a verb, in scripture*. And the same may be said of it as a noun, where it is inflected, or used with suffixes. Hence we may learn, that, though this distinction, of the mutable and immutable ה, is so strongly insisted on in this place; yet both the Doctor and his rabbinical masters, when it *serves their turn*, set it aside and slight it as of no force or consequence.

But to come closer to the point, and examine ננה and נבה, the only words by whose usage he would support his distinction of the mutable and immutable ה.

And here I must beg leave previously to hint the advantage which the gentlemen, who, thus by piece-meal, attack Mr. H's works, have by
this

this means, over his defenders ; not to mention that which they draw from their superior abilities and characters.

Mr. *H.* has, throughout his writings, shewed,

- I. That the *Hebrew* language is ideal, so perfect. The consequence of which is,
- II. That each root has only one ruling idea or image ; or that there are not two roots for one and the same image or idea, and therefore,
- III. That a word, which has in it, or partakes of part of the same image or idea, though it may suffer some grammatical variations in respect of a servile letter *suffixed, prefixed, inserted, changed or dropped*, or, &c. is, notwithstanding, of the *same root* ^c.

Now

^c “ When I limit, (says Mr. *H.*) each root, of two or three letters, to one idea, I include the variations in the application of that idea ; where changing gender, or, &c. varies the application : For a word of the same three letters, tho’ it keep the idea, [where it can be applied to different things, so that there might be danger of confounding] is sometimes deflected with various terminations, or, &c. as *שאל*, when applied to time is *שאלון*, when it is chief of what the text is treating, ’tis *שאלת*, &c. — And a letter or two postfixed, or, &c. may deflect the root into any peculiar sense. So that we suppose the *Hebrew* has a word differently writ, or with a difference in letters from the same root, for every alteration or variation in its grammar, except the verb *preterit*, and *noun*.” *Heb. Writ. Perf.* Vol. VII. p. 303. Edit. *Hodges*.

Now the Doctor, as well as those who have gone before him in this controversy, takes no notice of what Mr. *H.* has, I had almost said, proved; but will suppose the *Hebrew* to be a *vague* language, without any such precision in its ideas, or regular formation of its words from the same root, in order to express the variations of the same image, as subsisting in different degrees, things or persons, by differently terminating the word; which all languages have imitated, tho' with less precision. This, I say, is overlooked by our opponents; and this, the considerate reader will confess, makes a very material difference between what is urged by each party.—It adds weight to every objection, be it ever so trifling, which is brought against his etymologies; whilst the answers and arguments, in support of them, lose much of their force, by this supposition, that the language is not ideal, so perfect, but an hodge-podge of I know not what, or a *rotten plank of the shipwreck at Babel*.

After laying down these premises, which I beg the reader will keep in mind; I return to גבה.

The Lexicographers make three roots for one and the same idea or image, viz. גבב or גב, גבא, גבה and יגב. And they give us גבאים, גבני, גבן, גבים as inflexions of גב. גבאים and גבים, the א dropped, as inflexions of גבה.— יגב as an inflexion of גב.— And under

גבה

נבה they place all the inflexions which retain the ה and mappic the ה, as one of the four perfect verbs ending in ה.

Similar to this we have אל, יאל or נאל, אול and אלה, &c. Now if I must refer every inflection where the ה is retained to the root נבה, and every other, in which it is dropped, נב, גב, גבא and יגב,—then by parity of reason, I ought to refer אלהים, אלוה, אלה, to אלה; and אלית, אלי, יאל, — to אל, or נאל; and then the ה in אלה is as immutable as in נבה.

Nor is this any chicane, but a fair state of the case. For why must the Doctor be at liberty to say the ה is not dropped in יגבים, and the י prefixed, [2 Kings xxv. 12: *terram colentibus*, says *Pagninus*, making it a particle active predicating the action expressed by the verb, *to lift up*, &c. as the earth is in plowing, digging, &c.] but that it is an inflexion of יגב;—and I be denied the same liberty to make אלית, Judges xvii. 2. אלי, Joel. i. 8. and יאל, 1 Sam. xiv. 24. similar inflexions of אל, and נאל, and not of אלה?

נב is the other instance. Whatever the final ה may be, the נ is not immutable; being dropped in four places, viz. 2 Sam. xxii. 29. Job, xviii. 5. Psal. xviii. 23. Isa. xiii. 10. I would ask here, if the first radical may be dropped, and the root remain the same, — why must dropping the final so materially affect it, as to destroy its identity? I would also query, whether

whether the ה is not dropped in ננהם, *the light of them*, Joel. ii. 10. and iii. 20. For I have as good a right to say that הם is a suffix here, as it is made by M. *De Calasso* the suffix to נב in נבהם, *Ezech. x. 12.*—But the truth of the matter in my humble opinion, is this; the Lexicon-writers have treated this root as they have נב and the rest;—made many *independent* roots of one *primary* root. They present us with ננה *mappicked*,—with ינה, and הנה, to support their idle distinction of the power of the point *mappic* in rendering the ה immutable. They place under ננה the inflexions which preserve the ה; and under ינה and הנה those in which it is dropped. Where the ה is retained, the full image is, as I think, included; which is the *light* and its operations; namely, as it issues out from the orb of the sun, strikes against any thing in its way, and is thence reflected, and by frequent reflections makes that bustle or agitation, we call *splendor*: And thence it is transferred to *tumult*, and *agitation* in other things, as *grief*, and so forth; which *strike*, *smite*, and *pierce* the mind with tumultuous agitations.—So to *meditate*, which is an act in the mind similar to the act of light in *splendor*; where the action and re-action is repeated till some image, or, *ἔκ.* is formed. And in these usages of the word, the final ה is dropped. So that there seems to be some ground for the observation made above, that

the *serviles* serve to make out the original, or some alteration in, or variation from the original image or idea.

The Doctor says, (p. 36.) that אלוה cannot be the participle passive of אלה, because according to the rules of inflection it should be אלוּי,—but we have an instance in דוה, that the ה may be sometimes retained, as well as changed into ו,—*Lamen. v. 17.* we have דוה *masfzum*, and *Isa. i. 5.* it is דוּי, so *Levit. xv. 33. Jer. viii. 18.* and *Lamen. i. 22.*

The great *Christian Ravis* in his general Grammar, printed 1648. lays down some rules which, I think, deserve consideration. One is, — “ that, all words, (none excepted) of this “ tongue, (*viz.* the *Hebrew*,) may, nay must, “ be brought to a certain root.” Another rule is, — “ that the root is neither in the verb, “ nor noun, nor in any other part of speech, “ (if there were any as there are not) but “ absolutely in the letters, tho’ not considered “ as yet, if a noun, or verb, less if active, “ passive, neuter, deponent, masculine, feminine, singular, plural, present, præter, or “ future, participle or pronoun, &c. The reason for this assertion is, because it contradicts “ the nature of a root, which never is the tree “ itself, the branches, the leaves, the blossoms, “ the fruits, nor the trunk or body of the tree, “ but that part which lies under ground, and “ none of all these is called the root, and is “ the

“ the first principle and cause of all these ;
 “ that the letters only (and not joined with
 “ the pricks or points) make the root. The
 “ reason is plain, for if it be pronounced by
 “ putting the vowels thereunto, it is no longer
 “ a root, but a noun or a verb ; for the letters
 “ only, and not the pricks (esteemed vowels)
 “ are in the alphabet, much less the third sin-
 “ gular in the præter tense, or the infinitive or
 “ imperative, or any noun. And therefore it
 “ is a false assertion, to say, that because the
 “ third person singular in the præter tense is not
 “ found in the Bible, *ergo*, the root is not
 “ extant in *Hebrew* or *Chaldee*. Whereas if
 “ there be but one form of any root whatsoever
 “ in any dialect, person, gender, number, de-
 “ clination, or conjugation ; nay, if but only
 “ one radical be extant, so that either the first,
 “ or second, or third, first or *third*, or any
 “ two of them be cast away, yet if there be but
 “ one radical letter to be found, so that by
 “ grammar rules the two deficient may be
 “ recovered, the root is truly extant in this
 “ *Oriental* tongue.”

This great man would not, therefore, have
 rejected אלה for the root of אלהים, because
 the ה was dropped or changed in some of its
 inflexions ; neither would he have gone to the
Arabic to seek its root ; since אלהים and אלוה
 have both of them the letters אלה in them ;

and all the Doctor's instances have אֵל in them, and so the root is truly extant in the Bible.

The candid reader must judge for himself, whether I have, or have not made out the thing I have been endeavouring to shew, *viz.* that the rule about the *mutable* and *immutable* אֵל is a mere *rabbinnical figment*, and has no foundation in the nature and genius of the *Hebrew* language itself. I shall now proceed to enquire into the precise radical image or idea of אֵל, the word which is in dispute.

Dr. *Sharp* is of opinion, that to *adjure* is the sense of אֵל, preferable to that of *swearing*, assigned by Mr. *H.* and Mr. *C.*—But, I humbly think, that *adjuring* includes the sense of *swearing*. And the Doctor seems of that opinion, when he says, (p. 12.) “ that the expression “ by which the verb is explained, *viz.* *to bind a person*, to fulfil, &c. is capable of being “ understood of *adjuration* or *giving* an oath, “ as well as of *swearing* or *taking* an oath.” But the Doctor, to make his argument conclusive, must prove that אֵל is confined to the sense of *giving* or *administring* an oath; since, if it may signify *taking* an oath, it may signify what Mr. *H.* and Mr. *C.* render it, *viz.* *to confirm* by oath, to *bind a person* to fulfil certain terms under the penalty of a conditional execration,

But

But אלה cannot be confined to the sense of *giving* or *administring* an oath, but it must include that of *swearing*, or, &c. because to *adjure*, *give*, or *administer* an oath, is to put a person under an אלה, a conditional execration, for such אלה is allowed to be by the Doctor himself. For where there is a *giving*, there must be also a *taking* of an oath. When a person voluntarily *swears* to do so and so, &c. he is both *juror* and *adjuror*.—When he is sworn or adjured by another; that other is the *adjuror*, and he the *juror*; but he is equally put under an אלה, whether he imposes the oath upon himself, or it is imposed by another. So that the putting under an אלה, must come into the idea or signification of the verb אלה, because it is included in the act of administring an oath. And by the Doctor's own explanation of the word, אלה will signify to *administer an oath, or swear another by adjuration, and thereby put that other under a conditional execration*. But אלה, thus explained, will do the Doctor little service.

For then אלהים will signify *persons* (those of the Trinity) *who adjured each other, and thereby put themselves under the penalty of a conditional execration or אלה*; and Mr. H's etymology of the word will not suffer by this interpretation of the Arch-deacon's; because each person was both *juror* and *adjuror*, all *adjuratores* and *juratores*; And such, must be
supposed

supposed to be the manner of adjuration among equals.

Thus far I have been arguing from the Doctor's concessions and explanation of the word: Whereby it appears, that, granting his premises, his consequences will not follow.— Since אלה as a noun will signify an oath *taken*, as well as an oath *administred*, (indeed an oath is the same thing, *viz.* an oath, whether taken or administred) and, as a verb, will signify to *take* an oath, as well as to administer one: For when a person gives an oath to another, that other takes it; and אלה includes both. And the best that can be said of the Doctor here, is, that for about twenty pages, he has been ingeniously trifling with his reader.

I come now to what I take to be the *radical* idea of אלה.

I make אל the *primary* root, and אלה, יאל, ייל, אול, איל, &c. derivatives, as I suppose גבה—*to be derived from* גב. אל has variety of constructions given it, but, perhaps, this variety may contribute to the clearing up the point, and help to lead us to the primary image or idea.

The Lexicons, for the most part, derive it from איל, though, one would rather think, that איל was a derivative from אל, by the insertion of the י, as in other cases.—They make it to signify *fortis*, and translate it *strong, powerful, mighty*. Mercer, on Pagninus, observes, that

that we never find any letter prefixed to it but ל, as often as it has the substantive יד (hand) after it, and never באל; which is a very strong presumption that it cannot mean *strength*; for *in the strength of thy hand*, seems to be better sense, than *to* or *for the strength*. It, and איל, are put promiscuously by *Marius*, as the same word, and *strength*, &c. is the signification given to them both. But there is not an instance where they are limited to the sense of *force* or *strength*. Words, which express these attributes, being generally joined to אל; as *Deut. x. 17*. “For Jehovah. your Aleim, “ he is Aleim of Aleim, and Adoni of Adonim, אל AL, הגדל the great, הגבר the “ mighty, הנורא the terrible.” *Neb. i. 5*.— “ Jehovah Aleim of the heavens, האל the “ AL, the great, the terrible,—ix. 32.— “ Our Aleim, האל the AL, the great, the “ mighty, and terrible. *Jer. xxxii. 18*.— “ האל the AL, the great, the mighty, Jeho- “ vah of hosts his name.”

Now, if, as the Lexicons make it, *strength* is the idea of אל; then in the texts above-cited, it is a mere tautology.—It is saying the strong one is strong,—the great one is great, and the mighty one mighty, &c. — with which I should be loth to charge an *inspired* writer.—And, though good Mr. Arch-deacon advises us to be content with our ignorance;—yet we will look out for some other idea, more conformable

conformable to the texts in which this word is used ; and try to find out its original import or *primary* image. And this, I am persuaded, we may do, by comparing the *things* for which it stands. Avenarii lib. radicum.—“ אֵל po-
 “ tens, fortis ; tribuitur Deo vero et fictitiis,
 “ item hominibus potentia prævalentibus, אֵיל
 “ cervus, cerva,—quia animal forte et velox
 “ cursû, עֵצ. Potentia, fortitudo, — aries a
 “ fortitudine, — et de ædificiis usurpatum notat
 “ frontem, seu prominentiam ædium ubi ante-
 “ rior pars prominet in domo, nos vertemus
 “ frontispicia. אֵילִן ilicetum, locus confitus
 “ ilicibus, convallis, ubi multæ sunt ilices.”
 אֵל *præpositio* [placed under the root אֵלָה, as
 אֵלָה an Oak is under אֵל, which shews they
 thought them *affinia verba*, or words of the
 same stock or parentage] “ tendens et astringens
 “ orationem ad rem seu personam aliquam,—
 “ variè *Latinis* exponitur pro orationis serie,—
 “ *de, ad, a, ab, &c.* item, *illi, illæ, isti, istæ,*
 “ item, *ne, neque, non.* It is also construed
 “ *testudo, fornix, a shell, or arch.*” אֵילִם or
 אֵוֹלִם has much the same signification. אֵל,
Ezech. xl. 29, 33, 36. is rendered a *post*, for
 which the LXX put Αἰλευς, which seems to be
 the *Hebrew*, formed into a *Greek* word : And
Gen. xiv. 6. it is a *plain*, where, perhaps, there
 might be a plantation, or grove of sacred trees,
 which gave occasion to the LXX to render it
 by περιεῖρη. אֵילֵת, says *M. De Calasio*, is the
 name

name of a star, which some expound the morning-star, or ascending of the aurora, others strength, *Psal.* xxii. 1.

The LXX, *Isa.* xiv. 13. render לֵא ^{upon} heaven : And xliii. 10. God says, “ before me “ there was no לֵא formed, neither shall there “ be made to be, or exist after me.” This shews that לֵא is something that was formed by God ; and, in course, subject to him, — that its duration is limited ; and that it shall cease to be what the name imports.

Here, then, is a word predicated of many things, which seemingly, have no relation to each other, unless they are connected by some common idea.

What this idea or image is, becomes the next question.—*Strength*, we have seen, cannot be the image.—It is undeterminate ; because it may be communicated many ways, and by various means.

Now among the significations given to this word, we find that *It*, and its derivative לֵא, are made, *Ezech.* xl. 8. to signify a *post*, *postis*, as well as *fortitudo*, *strength*, &c. so that this may give us the proper image, or denote the kind of strength which it expresses, and also the means by which it is communicated. *Rabbi David* says it was a *testudo* or *fornix*, what the *French* call *voulte*, and we, a *shell*, or vaulted *arch*. In his book of roots, he allots to אֵל, as being of the *same root*, the *same sense*. It is,
H says

says *Mercer*, a *prominence* over a gate, as a ram, (called also אֵיל) has *prominent* horns, with which he beats off assaults.—So a *porch*, or shell, which *beats off*, and skreens us from storms, [שַׁעֲרִים, and the like, the emblems and foretastes of God's judgments] by *interposing* between us, and them.

Hence, I think, it appears, that *this* word is a word of *condition* and office; and that *this* condition and office is *interposition*: Something, which, like a *post*, *porch*, *vault*, *arch*, or *shell* over a door, is *interposed*, to take upon itself what would otherwise *lie*, or fall, upon another; and which, by this *interposition*, changes the condition of the person or thing, even at the hazard of the change of its own condition;—if *naked*, *uncovered*, and *exposed*, &c. it *covers*, *shelters*, and wards off the blow, &c.—by this its situation or *post*. The *Latin* word *positus*, (whence the *English* *post*) is derived from *positus* or *positus*, viz. from being *placed* between one thing and another, by which *post* or position, it gains a condition it had not *naturally*. So it signifies a *valley* or *plain*, which is *interposed* between two hills. So a ram, kid, or stag, as emblems or representatives of אֵיל, the *interposer* Christ; who put himself *really*, as they were *typically*, in the sinner's stead; and thereby *interposed* between him and the wrath of God, by intercepting and taking it upon himself. *Lyrannus* says, “ Christ, or the Passover, was a
“ *Lamb*

“ *Lamb* or a *Kid* ;—a *Lamb* for his innocence, “ and a *Kid* for standing in the sinner’s place.” So אֵל, אֱלֹהִים, *these, those*, that is *posita*, things or persons *interposed*. So a præposition, *to, from, &c.* which implies *interposition* between the place *from whence* you come, and the place *to which* you go. Job. xiii. 3. the LXX render it ἐναντίον, *ex adverso*. So *ne*, a particle or note of prohibition,—which any thing *interposed* is. So the LXX render it οὐρανὸν *heaven*, which is the material *interposer* ; as its antitype *interposes* spiritually. So it is applicable to the God of heaven, and to the heavens his agents : So *Deo vero et fictitiis*, as *Avenarius* says ; the heavens and their powers or hosts, being the gods of the Heathens and Apostates.

Mr. *H.* makes it *irradiation*, which it does signify in a *secondary* sense ; as *irradiation* is the *light interposed* between the orb of the sun and us ; but the *primary* or leading sense of the word is to *interpose, &c.* which gives the image.

The twenty-second *Psalms* has this title, לַמְנוּצָה עַל אֵילַת הַשָּׁחַר *victori super cervam auroræ*, says the interlineary version of *Pagninus*.—The *Psalms* is the scene of Christ’s crucifixion, describing him in such condition as is the material light, his emblem, *just* before day-break, when it is mid-night, and the darkness prevails most over the light ; which is, as it were, extinguished and expiring. When the great *anti-type* was in that state, as to cry out אֵלִי, אֵלִי,

my *interposer*, my *interposer*, why hast thou forsaken me? But, though “heaviness may endure for *the* night, yet joy cometh in the morning.” So Christ was not *left* in that state of darkness, but raised up to walk before Jehovah in the land of the living; as the earth is *turned* from darkness into the light. “**מְנַצֵּחַ**” signifies one that urgeth the continuance of any thing unto the end, or the going forward of a work till it be overcome.” [And **שׁוֹרֵץ** is the ascending of the aurora or day-break, when the light begins to lay hold of the earth to turn it into day, or towards the sun.] So the *title* of this *Psalms* may be rendered, *to the conqueror or prevailer upon, or by, the interposition of the morning dawn*. For as the *material* light prevails over the interposed darkness, and turns the earth into day; so the *true* light prevailed over the *powers* of darkness^d, which were *interposed* to destroy Christ, and raised his earthly nature from the darkness of the grave, into the light of the living, and turned his night into day. The LXX render the *Hebrew* εἰς τὸ τέλει^e ὑπὲρ τῆς ἀνίστηψεως τῆς ἑωθινῆς, “to the finisher, upon the taking hold of the morning light.” **Τελεῖ**, St. *Augustin* expounds of Christ, who is the *end*, or perfection of the law. And the verb ἀντιλαμβάνειν, from whence ἀνίστημι comes, by

^d Our Saviour says upon his being apprehended, — “this is your hour and the power of darkness.” *Luke* xii. 53.

by which the LXX translate אֵילִת, is used in the Gospel to represent the *interposition* of Christ, by which, *laying bold* of our nature, *Heb. ii. 16.* he delivered us from the wrath of God, and gave light to them that sat in darkness and the shadow of death. So the LXX translation is not *so foreign*, as, at first sight, may appear; and is a collateral proof for the signification given to אֵילִת.

אֵילוֹתִי is rendered, *v. 19.* of this Psalm, by *βοηθία*; and, I think, the LXX have come closer to the *Hebrew* in their construction of the words, than our *English* version: The *Hebrew* is, וְאַתָּה יְהוָה אֵל תִּרְחֹק אֵילוֹתִי, which they render, “but be not thou far from me, oh “Lord, oh my strength, haste thee to help “me.” But the LXX make אֵילוֹתִי the *accusative* case governed of the verb תִּרְחֹק, and translate it, *ὁ δε, Κυριε, ημ, μακαριστος εως βοηθειαν ημ.* —And I think the meaning is, “Jehovah do “not *remove*, or put far off, or cast out of thy “sight my *interpositions*.” Had the *interposition* or *mediation* of Christ been *put far off*, and not accepted, the *plan* of redemption had been vain; —we had been *yet* in our sins. So this is a prayer of the *manhood* to the divinity to accept *his mediation*, and enable him to perform the *task* he had undertaken, *of suffering* in man’s stead. The word אֵיל, is used in the sense, *Psal. lxix. 5.* “Oh Aleim, thou knowest, “(takest notice of,) אֵילִתִּי *my interposition*, or
“*mediation*,

“mediation, and אשמות *my substitutions*,” [as his sufferings, works, &c. were to satisfy for the folly and offences of mankind] “are not hid from thee.” The latter part confirms the *justness* of the interpretation of אול here, because the *substituted* works of Christ, were the substance of his *interposition*; “for his own self bare our sins in his own body on the tree,—by whose stripes we are healed.” But this was done by his *interposing* between God and us, to change our condition, though to the change of his own; and to *take* the blow himself, even as a *porch* beats off storms, though it *suffers* itself by such interposition.—And then he prays, knowing all this would be accepted, that none should be abashed who trusted in *him*, their proxy, for their salvation. So *Psal.* xxxviii. 5.—“my wounds stink and are corrupt thro’ אולתי *my interposition*.” This *Psal* is entitled,—a *Psal* to David, [*i. e.* the beloved, viz. Christ] להזכיר *to bring to remembrance* what he was to suffer, and to make God look upon him.—Part of it is applied to Christ in the N. T. and the *whole* belongs to him. His sufferings, described here, arose from his *taking* our sins upon himself, and this, by his *interposition* for this purpose. So, with all *due* submission, I would propose *interposition*, or *mediation*, as a more *suitable* translation of אול than *foolishness*,—as in our translation.

These places will, I apprehend, confirm the construction of לָא the *root*, and *its branches* ; as it gives them a sense the context seems plainly to require, and which is agreeable to the *image* or *idea* for which we have found the word stands.

Let us now *re-examine* the texts before-cited, and *try* how they will read. *Deut.* x. 17. " For " Jehovah your *Aleim*, he is *Aleim* of *Aleim*, " and *Adoni* of *Adonim*, לָאֵל the *interposer*, " *intercessor*, or *mediator*, the great, the mighty, " the terrible." *Neb.* i. 5. " Jehovah *Aleim* " of the airs, or heavens, לָאֵל the *interposer*, " &c. *Job* xxxii. 17. Oh *Adoni* Jehovah, thou " madest the heavens, לָאֵל the *interposer* or *me-* " *diator*, Jehovah of hosts his name. 2 *Sam.* " xxii.

* The interpretation I have given to לָאֵל, is originally the Rev^d. Mr. *Henry Lee's*, to whom I resign it. And as this ingenious gentleman has lately published — proposals for printing by subscription, *Contemplations on the Book of Job*; I make bold (at the desire of a friend, to whose judgment I pay great deference) if it be not too presuming in one of my class, to recommend this performance to the favour of the publick, as what will not only illustrate this antient and much commented book of scripture, but throw a light upon the nature and genius of the *Hebrew* tongue.

And I submit it to the critics in *Greek*, whether ἀπα, the LXX word for לָאֵל, does not include the idea of *interposition*. It signifies *prayers*, *supplications*, *intercessions*, &c. (which *Stevens* says, is its primary sense) as well as a *curse*, &c.

Ἀπὸ τοῦ is a *priest* or *intercessor*. And the *Latin* word *ara* is an *altar*; —all which are *interposing* mediums.

“xxii. 23. **ל** the *interposer*, or *mediator* is
 “strength and power.” *Job xxxvi. 5.* “Be-
 “hold **ל** the *interposer* or *mediator* is strong.”
Isa. xlv. 21, 22. “I am *Jehovah*, and there
 “are no *Aleim* besides me, **ל** the *interposer*,
 “or *mediator* that *justifies*, and besides me there
 “is no Saviour. Look upon me and be saved
 “all the ends of the earth, for I am **ל** the in-
 “terposer, or *mediator*, and there is no other.”
 This construction makes the passages both *just*,
beautiful and *comfortable*; for *then* the language
 of them is, that the *Being interposed* on our be-
 half is *strong*, *mighty*, &c. and consequently *able*
 to perform what he has promised: whereas when
 the word is construed *strength*, it is a mere repe-
 tition.

The plural of **ל** is **ל**, used *Psal. xxix. 1.*
 and *lxxxix. 6.* and *variously* translated. The
Vulgate from *Rabbi David* renders it the *angels*,
 —*Eben Ezra* the *stars*, the *Chaldee* paraphrast,
cælus angelorum, the assembly of angels, —*Men-*
cer on *Pagninus*, *cælestia corpora*, the heavenly
 bodies, — the *LXX*, **ⲙⲉⲛⲉⲧⲉⲛ**, God, others, *rams*.
 Our bible-translation of the *Psalms* renders it
mighty, in both the above texts, — the elder trans-
 lation in our prayer-book renders the word in
 the *last* text *gods*, and in the *first*, both *rams* and
mighty; the translation running thus, “Bring
 “unto the Lord, O ye *mighty*, bring young
 “rams unto the Lord.” Whereas in the *He-*
brew,

Erw, there is only בְּנֵי אֱלֹהִים, to answer to both renderings, *mighty* and *young rams*.

Now the idea of *interposition*, &c. reconciles these different translations of the word.—*Stars*, heavenly bodies, and so forth, are the things *interposed* in this our *mundane* system for our benefit and support! And the *cætus angelorum*, as Mr. H. by a cloud of *witnessing citations* has made very evident, were nothing but the airs *interposing* and *interposed* between each other; as the *stars* and *celestia corpora* were not the *passive* orbs, but the *active* fluxes to, and from them; namely, the *spirit*, which God makes his *material angels* or agents, and the *fire* and *light* in circulation, which he makes his *ministers* to carry on the *oeconomical* operations of nature, and do all he has commanded them upon the face of the earth. These were the ☉☉ of the *nations*; as the true אֱלֹהִים was of *believers*, the Israel of God. And the *ram* or *stag*, as we have seen, was an *emblem*.

I will now produce some instances of the root אָלַץ, or its derivatives signifying, as a verb, to *interpose*, &c. 1 Sam. xvii. 39. We read that “David girded his sword upon his armour
“ אָלַץ to go, for he had not tried them.” Now, if we here render אָלַץ he *interposed*, or *interfered*, it will agree very well with the reason given, *because he had not tried them*, and also with the context.

For after *David* is completely armed, and ready to go, here is an *interposition* made to his *actual* going, and for a change of dress, expressed by the word *לָאָה*—The reason given in the next words for this *interposition*,—*because he had not* tried them. And in consequence of this *interposition*,—the change *actually* made;—and David *put them off him*, and went without them. So that the text here uses the word *לָאָה* agreeably to the context, which plainly describes *David's interposing* to go to battle in armour. The *same* word, (if *sameness* of letters constitutes sameness of words) is used, 1 Sam. xiv. 24. and rendered *adjured*. Some of the Lexicographers, as *Pagninus* and others, put this very text under *לָאָה*, making it a separate root: And others, as *M. De Calasio*, place it under *לָאָה*; though it comes as *naturally* under *לָאָה* as either of them. And this *uncertainty* of these eminent criticks, under *which* root to place the word, shews, that they thought it might be placed under *either*: And this again is a corroborative proof for my making *לָאָה* the *root*, and the rest *derivatives* from it.

That it will very well bear the sense of *interposition* in this place, will, I hope, admit of no dispute. The text says, “that the men of *Israel* were sore distressed that day,” [an elder translation has it, *pressed with hunger*] “for *Saul לָאָה* had *interposed*, or *interfered* with the people, (*viz.* by oath) saying, *curst be the*
“man

"man that eateth food until evening." The pronouncing the curse was the means by which he *interposed*; and the interposition consisted in his preventing the people from taking and eating of the spoil, and thereby obtaining a more compleat victory over the *Philistines*; as *Jonathan* explains it, v. 29, 30. "my father has troubled the land: See, I pray ye, how mine eyes have been enlightened, because I tasted a little of this honey: How much more, if haply, the people had eaten freely to day of the spoil of their enemies which they found: For had there not been now a much greater slaughter among the *Philistines*?"

Another instance where *אל*, as I apprehend, is used *verbally* in the sense of *interposing*, is *Joel* i. 8. The prophet agreeably to the radical import of his name, and under the character of Christ the real *אל* *interposing one*^f; — is here [after rebuking the people of *Judah* for their crimes] exhorting them to repentance, and promising them that God will be merciful and not

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forget

^f It might, perhaps, be worth while to enquire, whether the *Hebrew* names of the prophets were not in their *full* and primary signification; a kind of *abstract*, or key to their prophecies. *Malachi*, (*Heb.* מלאכי) for example, which signifies *my sent one*, *angel* or *agent*, or the *sent one* *Jehovah*, describes Christ the *Melach* *Jehovah*; so *Joel*, and the rest, &c. I only drop this as an *hint*, to such of my readers as are not content with their ignorance, and think a close attention to the *Hebrew* S. S. the likeliest method to remove it.

forget his covenant with their fathers, but send *his Christ*, who will gather the scattered sheep and restore them to life and liberty, tho' they seemed to be dead. So, in the verse under consideration, he says—"אלי *interpose*, or let there be an *interposition* unto the change of condition, *as*, or after the manner *of*, a virgin girded in sackcloth for the husband of her youth."

The *church*, as every attentive reader cannot but know, is often in SS. represented as a *wife*, and Jehovah as her *husband*; and part of the curse denounced upon the *Jews*, if they rebelled, *was*, that *their church* should be a widow, without either *real* or *false בעל husband*. When the prophet *Joel* wrote, the *Jews* were *then* in this condition, had forsaken their husband, their maker, whose *name* is Jehovah of hosts: and therefore *he*, in this prophecy, very affectionately exhorts the church of *Jerusalem* to *interpose* (as the just judgment of God was upon her) to a *change of her condition*, by turning unto God her husband, in order to turn away his wrath, and have *her condition changed*: and *this*, with all the earnestness and sincere affection of a young virgin who has lost an husband [her *bridegroom*, as *Cranmer's bible* has it] and *interposes* or puts herself forward towards a change of condition to take another. *Virginity* and *widowhood* were looked upon among the *Jews*, as a *reproach* and *curse*; since they expected the *Messiah* in the ordinary

dinary way; and this made them always *interposing* to a change of condition, if unmarried, in expectation of that *high* honour, as *Ruth*. Nay, this prompted some women to unlawful actions with *men of the line*, who, they supposed, had the promise of *the seed*, as *Lot's* daughters — *Tamar* — the *Midianitish* woman — *Bathsheba*, &c. So that under a most tender and *apposite* allusion, the *Jews* are admonished to seek the Lord their husband, that the evil day might be averted from them.

יָלַל is translated *ulula*, *lament*, *howl*: But the word in *Hebrew*, that stands for this image, is יָלַל, and is used *thrice* in this very chapter.

And, if Mr. *H.* be right in his position, that — “every root in *Hebrew* has but *one* meaning or idea belonging to it, in which it interferes with *no other*, or that no one word has *two* meanings, nor any *two* words the *same* meaning.” — Then, יָלַל here cannot signify *ulula*, or, &c. [unless it be an inflexion of יָלַל, which Mr. *De Calasio* makes it] because it will *interfere* with the meaning of יָלַל; or these *two* words will have the *same* meaning; which is contrary to the position laid down above.

The last instance I shall produce, is *Jud.* xvii. 2. the *common* construction of this passage is highly injurious to the character of *Miscab* and his mother. It is supposed, that *Miscab* had committed a robbery upon his mother; and that *she*, by *crying*, *curfing*, and *dinning* to

put

his ears, got the money returned.——And then she, and her *hopeful son*, agreed to make two idols of it, which were set up in *Micah's* house, and so it became an idolatrous temple; to which, at length, he procured, for hire, a *time-serving*, preferment-hunting *Levite* to be priest.——

Give me leave therefore, in vindication of their characters, to premise the comment of an ingenious author. “ *Micah*, who lived in the time
 “ of the judges, certainly feared Jehovah: The
 “ silver belonging to his mother was *dedicated*
 “ to Jehovah, to make an *Ephod* and *Teraphim*
 “ &c. When he succeeded in getting a priest
 “ to his mind; he concluded that he was cer-
 “ tain Jehovah would *do him good*: And this
 “ Ephod and Teraphim, evidently were pro-
 “ phetick. His *scheme*, then, manifestly wa
 “ not to *revolt* from Jehovah, nor to serve
 “ idols or other gods: But whilst the confusion
 “ and oppression of *Israel* made it impossible
 “ to attend at *Shilo*, to have an *house of God* in
 “ his own family, with *sacred* symbols and a
 “ priest; who, before the faces of Jehovah in
 “ that place could make atonement by sacri-
 “ fice, whilst communication with *Shilo* was
 “ obstructed.

“ He therefore made an *Ephod* and *Teraphim*
 “ in imitation of the *approved* symbols; and
 “ having set them up, had *Beth Aleim*, an house
 “ of God. The translators imagining that the
 “ Teraphim represented *false* gods, have ren-
 “ dred

* dred the words Beth Aleim, *a house of gods* ;
 “ though, chap. xviii. 31. they render *the very*
 “ *same words*, when applied to the tabernacle
 “ in *Shilo, the house of God*.

“ As the service, for which this *Ephod* and
 “ *Teraphim*, this *house of God*, was intended,
 “ could not be performed without a priest ;
 “ *Micab*, who it seems, was not himself a *first-*
 “ *born*, consecrated *one* of his sons, probably
 “ the *eldest*, for *that* office, for want of one
 “ more fit ; but meeting, at last, with a *Le-*
 “ *vite*, he engaged *him* to serve in that station,
 “ and consecrated him, in full belief that *this*
 “ *action* would be acceptable to Jehovah. And
 “ accordingly we see, Jehovah was propitious
 “ to this *pious* tho’ irregular design, ch. xviii.”

Let us *now* see to what construction the text
 will lead us.—*Micab* going to his mother,
 said, “ the eleven hundred shekels of silver
 “ which was taken from thee, וְאֶתִּי אֵלֵיָּךְ for
 “ *with me* thou hast caused an *interposition* to be
 “ made unto the change, or *on pain* of chang-
 “ ing thine own condition to change the con-
 “ dition of this silver, by dedicating it (as
 “ expressed afterwards) to Jehovah.”

I render וְאֶתִּי *with me*, as the word is justly
 rendered in the following line,—“ behold the
 “ silver is וְאֶתִּי *with me* ;” to which, I hope,
 there can be no reasonable exception made.

It seems then, that *Micab* and his mother had
 engaged, and taken a resolution together, to
 put

put the silver to the above-mentioned uses; and, that, pursuant thereto, *Micab* had taken the silver; which his mother missing, he reminds her of what she had thus interposed herself to do: upon which she calls her son בְּרוּךְ לַיהוָה, *Blessed to Jehovah*. An *appellation*, to which he could have *no title*, had he been a *thief* and a robber; — even, tho' he had confessed upon being adjured: but was a title very well suiting with his taking the silver to perform *his* vow, and reminding his mother to fulfil *her's*.

The Doctor objects against the sense of קָדַשׁ as signifying to *dedicate* [v. 3. הִקְדַּשׁ הַקֶּדֶשׁ *dedicating* (i. e. by vow or dedication) *I had dedicated* the silver unto Jehovah, because she only gave *two* hundred out of the eleven hundred, to the image-founder. — To which I answer, *first*, that the word מֵאָתַיִם is not restrained to *two hundred*, as the forgers of the *dual* number make it; but signifies indifferently, *hundreds*, in the plural. And, *secondly*, here is an Ephod and Teraphim, plainly distinguished from the graven image and molten image; Here was a temple also to be fitted up. And when the Doctor is pleased to consider what *images* the *Teraphim* were; he will, I am persuaded, be brought to believe, the charge of the *whole* would amount to no less a sum, than what *Micab's* mother said she had *dedicated* to Jehovah. Besides, the Doctor will not think it unreasonable, if I should set apart some of
F
the

the money as a stipend of an officiating or residentiary priest. And if he will examine the sacred books with that *ingenuity* and *candor*, that *temper* and *sobriety*, which he *so much* recommends to his *opponents*; he will certainly find the word קדש appropriated to persons or things *dedicated*, or set apart to Jehovah, in peace or war.

These texts, I humbly conceive, will avail with the *candid* reader in proof, that to *interpose*, &c. is the *radical* idea of אלה, אלה, &c. and not to *swear* or *adjure*. Because he sees evidently, that the signification of *interposing*, &c. will hold in all the passages where the word occurs, as above; and that the other of *adjuring*, &c. will not hold good in Joel. i. 8. nor in the first text produced, viz. 1 Sam. xvii. 39. and elsewhere: Where the Lexicon-writers, not knowing the *primary* image, have made אלה, which is a *derivative*, or inflexion of אלה, a *root* of itself. When, I say, that *interposition*, &c. is the *idea* of אלה; I do not *exclude* the sense of *adjuring*, *denouncing*, or *pronouncing a curse*, or, &c. but *include* it, because this is an *interposing* by oath, and I leave the *root* and its *derivatives* to be construed by *any* variation of the *idea*, the context *may require*.

But when it is applied to the persons of the God-head, it is in its *primary* sense; of which, the *heavens*, (which are also called *Aleim*) give us the image. They declare the glory of אלה,

by *interposing* between each other ; the *fire* between the *light* and *spirit*,—the *light* between the *spirit* and *fire*,—and the *spirit* between the *fire* and *light* ; to perform certain services and conditions for the change of the earth and its inhabitants, daily, from darkness into this world's glory,—light ; which services, and change, they must work by reason of this their *interposition*, in their several and respective conditions of *fire*, *light*, and *spirit*. So the *cherubic faces* are represented, as in some such manner, *interposed* between, and looking upon each other, for the performance of their respective parts.

By this *interposition* of the material, *later Aleim*, as the scripture calls them, the oeconomy of nature is preserved and continued.—Lightning, storms, tempests, &c. are the dreadful consequences of any defect of a *proper interposition* :—And a *total cessation* of this their interposition, would put a stop to *nature* and all her operations.—So the *antitypes*, the eternal Aleim, by their *interposition*, in the oeconomy of grace, support our spiritual part here, and will change our earthly nature, and turn us from darkness into light ineffable ; and those who reject *them* will suffer eternal vengeance, of which lightning, storms and tempests, are the emblems.

As this exposition of the word is *new*, I must beg the reader will be so *candid* as to reflect, that the *prejudice*, it may at *first* sight give

give him, may possibly arise *merely* from this cause, because *it is new*. Let him not consider, if this be possible, *how* it has *hitherto* been translated, but suppose the *meaning* of the word to be *now* required, and *this* of *interposition*, &c. offering itself as *candidate* among others,—and then I shall be in no pain about its *carrying the election*.

But, above all, let him consider the nature and *genius* of the *Hebrew* language; and the constant method of the inspired writers to use the *same* word wheresoever the *same* idea is any way or other concerned. We, indeed, cannot keep to this method in *our own*, or any other language, with which I am acquainted; but there will be often a necessity of rendering the *same Hebrew word* or expression, by *different* ones, in different places, where the *same Hebrew word* or phrase is retained.—But this is *no proof* that the idea is not the *same*, but a mark of the perfection of the *Hebrew*, and the insufficiency of other languages, to afford adequate translations, or to come up to the original. And *this* seems to be the *stumbling block* of our learned *opponent* and his admirers.

The Arch-deacon thinks he has done *his business*, and *ours* too; if he shews that the *same Hebrew word* or phrase will bear to be rendered in some places, by different *English* ones; which neither Mr. H. or any of his followers ever denied. And the Doctor's admirers,

upon this, cry out *victory* ! Whilst the *real* matter of dispute is, whether the *same Hebrew* word, wherever it is used, retains, in *any* manner or degree, the *same* idea. If the reader will keep *this* in view, it will let him into the *merits* of the cause, and shew him the *fallacy* of the Doctor's reasoning.

As I make אל the *primary* root from whence אלה is derived, as גבה from גב ; it necessarily follows that אלה will have the ' same idea, assigned to אל, as גבה, in like manner has the same with גב. And when the *nature* and *genius* of this *sacred language* is thoroughly understood, the *additions*, *insertions*, and *changes* of the servile letters, will *then* be seen *rationaly* : And the *Hebrew* will appear most *wonderfully perfect*, in every, even the *most minute* particular. And then the notion of *anomalous*, or irregular verbs, will appear to have taken its rise from the *ignorance* or *artful concealment* of the manner in which God has formed this *literary system* of all knowledge, by forming different words of the *same* original root, to signify the *same image* ; but subsisting in *different degrees*, and in *different* things and persons ; by *differently* terminating the word ; as all languages have done ever since, tho' less perfectly.

Nor does this *primary* image of *interposing*, &c. which I assign to אל and its derivatives, interfere *with*, or oppose the sense the Lexicographers and interpreters have given, but includes it.

“ Pagninus

“ *Pagninus* and *Mercer* say, it is *adjuravit*,
 “ *be adjured*, or *swore one to another*, *impreca-*
 “ *tione*, the same as *interprecatione addidit*, adding
 “ *an imprecation*. *Castel* says, it is *juramento*
 “ *adstringere*, by oath to bind one to another, by
 “ adding an imprecation : Or to adjure another
 “ to you ; which necessarily implies some in-
 “ terposing means, or agency. He says too,
 “ it is an *execratio*, from *ex* and *sacro*, a devo-
 “ ting, or praying for the *interposition* or *inter-*
 “ *fering* of somewhat external to what the per-
 “ son enjoyed, whether state or condition : Nay
 “ he says *positively*, it is the *im-* or *inter-precatio*
 “ itself. *Avenarius*, and the rest, say much
 “ the same.”

Whence, I think, it appears, that what they
 have said of the word, when summed up,
 amounts (tho’ not expressed in the same words)
 to this, *viz.* “ The interposition of persons or
 “ things, unto the change of their own con-
 “ dition, to change the condition, &c.”

And is not this the import of every oath,
 and what we intend by one ?—For what is an
 oath, but a calling God to interpose ; a *con-*
ditional imprecation of a change of condition,
 &c. — And *this* makes it an oath, which,
 without it, would be only a simple declaration,
 or a bare promise. *This* gives it *confirmation*
 for the end of all strife : And *the epistle to the*
Hebrews, speaking of the *oath* of God, says, it
 was constituted by God’s *interposing himself*.

To apply what has been said to the word in dispute. אלהים ALEIM, will, according to the *primary* image of its root, signify INTER-POSERS, or persons who have interposed to change the condition, *viz.* of us miserable sinners, even to the change of their own condition. *Such*, the persons of the God-head engaged to *become by the covenant of grace*, or the plan of redemption.

“ The Father was Jehovah *before*, (*viz.* from all eternity, without beginning) by *that* covenant he became *fire, the father*.—The Son was Jehovah *before*, by that covenant he became the *light*, the *son*, רבֿר, לוֹגִי, the *glorifier*.—The Holy Spirit was Jehovah *before*, by that covenant he became the *spirit*, the *sanctifier*. Thence arose all the other ideas, even those given us from this material system, which commenced when this system, [the later Aleim] was created and formed *.”

An ingenious writer has somewhere or other expressed himself, concerning *this word*, to *this* effect. “ To give men the most effectual and compleat assurance of this plan of redemption which they are capable of receiving, in order to settle their dependance upon them for it, the divine persons are pleased, in condescension to human capacity, to represent themselves as under *such* an engagement or inter-
“ position

* See glory and gravity, p. 264—5. Vol. VI. of edit. Hodges.

position to this purpose, as implies the *biggest*
 “ and strongest obligation ; what, among men,
 “ would be an *oath*.”

As this interposition, or mediation of the
 divine persons, is, what, among men, is an
oath :—So the word אלה, in its secondary
 sense, signifies an *oath*, or *curse*, which is the
 sanction of an oath. And this *interposition* was,
 I think, expressed in action, by the parties *pass-*
ing, or interposing between the divided parts
 of the sacrifice, in making covenants, or, &c.

As the chief article of this *interposing* dispen-
 sation was, that the *second person* should take
 upon him human nature, and in that nature
 bear the vengeance due to man for his disobe-
 dience ; *he* is, upon that account, called אלוה
 ALUE,—“ *he, on whom the interposition was,*
 “ unto the change of his own condition to
 “ change ours,”—the *interposed one* ; as he
 really was between the wrath of God and men ;
 and thereby became the *way*, the *interposed me-*
dium, by which man must come to God : As
 Christ says, “ *I am the way*, and the truth, and
 “ the life, no man cometh unto the father but
 “ by me.” And such as reject this *interposed*
 medium, will find a great gulph fixed between
 them and heaven, which *they cannot pass*. As
 Christ was the מלאך הברית, the μεγας βελης
 αγγελος, as the LXX stile him, Isa. ix. 6.
 The chief actor in the glorious scheme of our
 redemption ;—he has, by way of eminence, the
 name

name אל, the *interposer*; to which the name *mediator* in the N. T. is analogous.

Having settled the *radical* idea of אל, as I hope, to the satisfaction of the *candid* reader; the objections of the Doctor will give but little trouble. For the Arch-deacon will not, I presume, object that “ this derivation [*viz.* of *interposing*, עִצָּר.] conveys an idea, that does not rightly agree with the notions we have either from *reason* or revelation of the divine nature, attributes, and perfections,—since, whatever *reason* may do, *revelation* assures us that our salvation is *entirely* owing to the mutual *interposition* of the persons of Jehovah in our favour and behalf.

“ As the fall of man was an event foreseen :
 “ This mutual *interposition*, or אל, whence
 “ they took their name אלהים [which is the
 “ basis and foundation of the plan of man’s
 “ redemption, and of the measures taken by
 “ them for his recovery] was made and con-
 “ certed, before man was sent into the world
 “ upon his tryal; and, as considered in differ-
 “ ent respects, has different names in scripture.
 “ —Sometimes it is called the *counsel*,—some-
 “ times the *will*, *purpose*, *promise*, and some-
 “ times the *covenant of God*, i. e. of those *three*
 “ persons who are the *one*, and the same, the
 “ *only Jehovah*, or self-subsistent essence,—the
 “ *bidden wisdom* which God ordained before the
 “ world unto our glory,—*grace given us in*
 “ *Christ*

“ *Christ Jesus*, before the world began.—
 “ What *Jehovah* swore and would not repent,
 “ and the like : Which are all expressions that
 “ are suited to actions that pass between man
 “ and man, and are thence carried *upwards*
 “ and applied to those between the persons of
 “ the deity, to which they are analagous, and
 “ which, as to us, are to have a similar effect,
 “ but which could not otherwise be made intel-
 “ ligible to us.”

Luke i. 72—3. The oath which God swore
 to *Abraham*, is the same with the *mercy promised*,
 and with the *holy covenant*. So that God's *cove-*
nant, *mercy*, and *oath*, imply *one* and the *same*
thing. Whence it follows, that those texts,
 which mention, or refer to the *covenant*, &c.
 either in *express* terms, or in *synonymous* words,
 as, the *wisdom of God in a mystery*, the *hidden*
wisdom, the *mystery*, *purpose*, *grace*, or, &c. of
 God, imply the *הלל*, which includes the whole
 plan of redemption.

St. *Paul*, in his epistle to *Titus*, says,—“ that
 “ God who cannot lie, promised (*Gr.* *ἐπηγγει-*
 “ *λατο*) eternal life through Christ, before the
 “ world began.” May I ask, to *whom* was
 this *promise* made ? To *man* it could not be ;
he was not in being. To *created angels* it could
 not be ; *they* had no concern in it ;—none, but
the angels, or agents of the covenant, the per-
 sons in *Jehovah*, could be parties concerned, or
 have any thing to do in it. From this text
 L alone,

alone, I apprehend, we have reason to conclude that the persons of the God-head *interposed* themselves, as agents of our redemption, to perform, in due time, *the promise* made before the world. So that for God to *promise*, is to *interpose*, in the manner the word אלה expresses : Because if he fails, he must be otherwise than he is. For in the *exhibition of this mercy to lost man*, each person *interposes* between the other two, to the change of his own condition, to change the condition of his creatures, and so fulfil his *promise*.

Now, what is a *mutual compact or covenant*, [which the Doctor allows to have existed before the creation of the world] but a *mutual interposition*, or אלה ? So that a promise in God supposes an אלה, and is built upon it. And when the S. S. say expressly, in the text above, that God *promised before the world began* ; I am quite at a loss, how to account for what the Doctor affirms, p. 42. “ that with regard to
 “ himself, when there were no creatures in be-
 “ ing capable of receiving any such assurances
 “ by such actions, his *promises*, or *oaths*, seem
 “ to have no place ; since the divine persons
 “ themselves could want no assurances from
 “ each other.”—Yet the S. S. say, *positively*, that God *promised before the world began, when there were no creatures in being, &c.* Tho’ the Doctor seems to boggle so much at the *unsitnes*s and repugnancy of the deity taking his name
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from the *act of swearing*;—yet, *this* is forgot, when he allows that he may be called *Aleim*, because he *swore* to *Abraham*,—is not this *making concessions*, contrary to the whole drift of his dissertation ?

For, *first*, he grants that this name may be taken from the *act of swearing*; and this by the verb נשבע, which was made an objection by the late Mr. *Bedford*, and is repeated by the Doctor here. And, *secondly*, that אלהים may come from אלה. Now, if אלהים may be deduced from אלה to *swear*, &c. and God be stiled *Aleim*, because he נשבע *swore* unto *Abraham*;—where lies the objection to his being called *Aleim* from *promising* to give eternal life before the world began ? especially as the satisfaction, or נשבע to *Abraham*, was only fixing in his line, the *blessing promised* before the world began.—Besides, if, as the Doctor admits (p. 64) the expression—τω γαρ Αβρααμ επαγγελιαμεν®, *Heb. vi. 13.* refers to God's oath, *Gen. xxii. 16.* then, by parity of reason, the *ante mundane* אלה may be referred to by the same verb επαγγειλατο, *Tit. i. 2.* for it refers to a transaction done before the creation.

Tho' the *primary* image, or idea of אלה be *interposition*, &c. and the name אלהים expresses *persons interposed*, as above;—in what manner soever the persons of *Jehovah interposed* among themselves in decreeing and exhibiting the plan of redemption; the idea of which, is, I apprehend,

hend, to be taken from their representatives or substitutes the שמים, the heavens, the אלהים later, inferior Aleim, in their mutual interposition for the temporal being and well-being of the earth, and its inhabitants.—Yet, when men *interposed* by oath for *confirmation*, or the end of all strife,—I am inclined to think that this *interposition* was made in the manner and form, which the ingenious and able defender of Mr. H's plan has described, viz. by the denunciation, or interposition of a *curse*, as ארור *be the man that*, &c. Which word ארר, from אר to *flow*, intimates a change of condition; 'tis the same as saying, *may the condition of him be changed,—may he waste, consume, or flow away*, that, &c. which, to a thing whose perfection is *stability*, is a curse. But, still, let it be remembred, that to *interpose*, &c. is the *natural* and *primary* image of אלה.

The Doctor demands *instances* where אלה is used *personally*. I apprehend, he may find them in the following places, viz. Lev. v. 1. “If
“ a soul sin, and hear the voice of אלה,” [a *person*, one would be inclined to think, who *interposes* in the affair by authority.] So Prov. xxix. 24. “He heareth the voice of אלה,” (the interposer) “and bewrayeth it not.”——To hear the *voice* of a person is *sense*, but to hear the *voice of a voice*, or of words,—is an expression would scarce go down in a prophane author. We have another remarkable instance
in

in 1 Kings viii. 31. and 2 Chron. vi. 22. “ If
 “ any man trespass against his neighbour, and
 “ there be laid upon him an אלה, לחאלתו to
 “ cause him to אלה, or to make, or cause
 “ him to become אלה, an *interposing person*, or
 “ to *interpose* in the affair,—and the אלה come
 “ before thine altar in this thine house ;”——
 the person, not the thing. Solomon is here
 praying to Jehovah that he would judge his
 servants, condemning the wicked, and justifying
 the righteous ;—and puts this case ; if any
 man play the double with his neighbour, and
 there be laid upon him an אלה, *interposition*,
 unto the change of his own condition to change
 the condition of his neighbour, viz. from a
 state of doubt, to satisfaction, or from a want
 of his property, to the enjoyment of it, to cause
 or subpœna him to *interpose* ; and the אלה *the*
person, so subpœnaed, come before thine altar.
 —For, I humbly conceive, that oath, or
adjuration, according to the Doctor, affords no
 sense at all, neither do I see, how an *oath* can
 be *brought*, or condemned, or justified, or *have*
his way brought upon his head. So that אלה
 must denote the person *interposing*, as above ;
 who did אלה, and whom God was to *justify*,
 or condemn, by *bringing his way upon his head* :
 And this makes a *connection* in the text, which
 it *otherwise* seems to want. Besides, this con-
 struction is evident, I apprehend, from the ori-
 ginal text, for by entering into an אלה, as
 expressed

expressed in **והאלתו**, the *person* became **אלה**, making himself liable to undergo a change, if he did not change the condition of the other, by giving him satisfaction, &c. And this is prayed to be brought upon his head, *miraculously*, I conceive, as in the tryal of jealousy.

To this let me add, that *Robert Barker's* Bible renders it *personally*,—"when a man shall trespass against his neighbour, and he lay upon him an oath to cause him to swear, and the *swearer* shall come before thine altar in this house." So does *Archbishop Cranmer's* Bible, and so does the LXX^b; of which the Doctor has taken no notice, though in the other instances, he has given us their translation, and part of it in this.

Mr. C. to prove that **אלה** was applicable to Jehovah, cited *Deut. xxix. 12.* where the text says, "his *oath*," i. e. Jehovah's.—Mr. *Bedford* replied, "that this was called the oath of God, not because he was the swearer, (the *Israelites* did that) but because he commanded it to be taken."

^b *Cranmer's* Bible hath it thus in *Kings*.—"If any man trespass against his neighbour, and there go an oath between them, and the one compelled the other, and come *swearing* before thine altar," &c. In *Chron.* it is,—"And they both come before thine altar, &c."

The LXX in *Kings*—"ὅσα ἂν ἁμαρτία ἑκάστος τῶ πλησίον αὐτοῦ καὶ ἰαν λάβῃ ἐπ' αὐτοῦ ἀραν τὴ ἀρασθῆναι αὐτὸν, καὶ ἰλθῇ καὶ ἐξαγορεύσῃ κατὰ προσώπου τῆ θυσιαστηρίου σου, &c."

In *Chron.*—"ἰαν ἁμαρτία ἀνῆλθῇ τῶ πλησίον αὐτοῦ, καὶ λάβῃ ἐπ' αὐτοῦ ἀραν τὴ βρασθῆναι αὐτὸν, καὶ ἰλθῇ καὶ ἀρα-
"σθῆται κατὰπαρτί τῆ θυσιαστηρίου, &c."

“ taken.” Dr. *Sharp* repeats the objection, and says,—“ this is his (God’s) אלה, because *Moses* “ in his name, adjured, or swore the people.” —So again, “ it appears from the whole context, that God is not here swearing in his “ own person, but *imposing* an oath, as well as “ his law, upon the people.” p. 29.

The Doctor is here, most certainly, *imposing* his own construction of the text upon the reader, contrary to the *plain tenour* of the context. For where does it appear that the *Israelites* are commanded to take an oath, or where does *Moses*, in God’s name, adjure or swear the people? *Moses* says to them, as God’s *representative*, or Vice-Aleim, “ ye stand this day all of you “ before Jehovah your Aleim,—that thou “ shouldest pass over into the *Berith* of Jehovah thy Aleim, and into his *Ale*, which Jehovah cutteth off with thee this day, that he “ may establish thee to day for a people unto “ himself, and that he may be unto thee for “ Aleim, as he hath said unto thee, and as he “ hath sworn unto thy fathers, to *Abraham*, to “ *Isaac*, and to *Jacob*.” Here God declares to them, by *Moses*, what he had sworn to their fathers, *viz.* to establish them for a people, and to be to them for Aleim : Therefore they were to enter into an אלה already existing on God’s part ; and to be *Aleim* to them, was the purport of this his *Ale*. But if the אלה was called God’s אלה, only because *Moses* then, in
God’s

God's name, adjured the people ;—how could it have the above conditions in it on God's part ;—*conditions* which were made before, and sworn to their fathers ?

Besides, upon their entering into this *Ale*, God was to be their Aleim ;—therefore he must exist in the character of Aleim *previously* to their entering into his Ale ; nay, *previously* to his swearing to their fathers ; because what he swore to their fathers was to be Aleim to them. In which single expression of *being Aleim to Abraham*, (says an able divine, who had no turn to serve by his remark, and who has a little relish for Mr. H's etymology as the Doctor himself,) is *wrapped up* the substance of the covenant of redemption, or of eternal life, renewed to *Abraham*, Gen. xii. 2, 3.—Here is then an evident connexion between the אלה, and אלהים, under which character Jehovah was to exist towards them, as soon as ever they had entered into his אלה. It was therefore called *bis* אלה, because it was *that* אלה, by virtue of which, he became their אלהים.

If the *Berith* was God's Berith, then the *Ale* was also his, in the same sense and import ; but the Berith was *bis* ; for *Moses*, in God's name, says, “ I cut off this Berith and this “ Ale with you,”—therefore the *Ale* was God's *Ale*.

As to Gen. xxiv. 41. where the אלה is called *Abraham's* “ *not because he took an oath himself,*
“ *but*

“ *but because he administered one, or took an oath of his servant,*”—as the Doctor alledges; I answer, had it been as *expressly* said that *Moses adjured*, or *swore* the people, *Deut. xxix. 12.* as it is *there* said, that *Abraham adjured*, or *swore* his servant;—there might have been some colour of pretence to have asserted that the אלה was called God’s *Ale*, because *Moses* adjured the people in his name. But how does it follow, that (*Deut. xxix.*) where there is not one word of God adjuring the people, the *Ale* must be called God’s *Ale*, because he *adjured*, or *swore* them by *Moses*; when it is *expressly* said that this God’s *Ale*, was after the manner, or to the same purport, he had *sworn* to their fathers. If the form of adjuration was, as the ingenious Mr. *Bate* supposes, I think, with great reason; then the *pronouncer* of the אלה, was himself included; and then the אלה is *properly* called *Abraham’s*, *Gen. xxiv. ver. 41.* And, indeed, it seems natural to conclude, that his servant should *require*, and *have*, the same satisfaction, or security of an אלה from the master, as the master from the servant.

The Doctor when he cites v. 14 of *Deut. xxix.* puts it down,——“ *and with you only do I make this covenant and this oath:*”—whereas, it is, in the *original*, וְלָא, and in *our* translation, “ *neither with you only, &c.*”—Which, must be called, when one speaks of Dr. *Sharp*, an error of the press; for I am loth to

suppose so *candid* and *ingenuous* an inquirer would *impose* a false quotation upon his readers. Indeed *Moses's* pronouncing, in God's name,—“ that this *Berith* and *Ale* was to be with him, “ that is not here with us this day,” [which takes in their *posterity*, for all *the generation then in being*, was with him, their wives, their little ones ; from the captains of their tribes, to the hewers of wood and drawers of water.] This, I say, proves that this *Berith* and *Ale* was to *extend to*, and affect all *future generations*; and, that any of these, when they came into being, might despise and make void this *Berith*, and this *Ale*.—And, truly, this is the *Ale*, which the king of *Judah* [*Zedekiah*] is said to have despised, *Ezech.* xvii. 19. and which is properly called God's *Ale*. In the same manner as Christ's death and passion, &c. the great antitypical *Berith* and *Ale*, was to reach and avail all posterity; and any one *now* may despise his *purification* and *mediation*, and crucify him afresh.

I am in hopes that the *idea*, I have, from S. S. given to אלה, will take off the II^d. objection of the Doctor's, “ by rightly suiting the “ word in all the uses and applications, that “ are made of it in scripture; and that, where “ *Alcim* is used for the true God,” (and let me add, for the *false ones* too) the idea of *interposing*, &c. will, “ in every place, make to the “ sense of the context.” When it is said of *false* gods, that they are not *Alcim*, לא אלהים, *Jer.*

Jer. ii. 11. it means, that though they can *materially interpose*, yet they are not able to answer the expectations of their worshippers, as having no divine attributes, or no independent power.

As to *angels*,—with all due deference to the Doctor's character and dignity in the church;—I do not find that the *word* is ever applied to *them*. And, as the Doctor has produced no instances *where it is so applied*; it will be time enough to answer, when such are produced.

When it is applied to the *heavens*, or to the *idols*, or simulachra of them; the application is very apposite; as the *heavens*, or *airs*, are wonderfully *interposed*, each between the other, to the change of their *own* condition, and thereby to change *ours* in this world, from darkness to light, &c. And as these *simulachra*, were supposed, to be the residence of their respective deities, and were *apes* of the *cherubim*, where the *true Aleim* were represented, as thus *mutually interposed*,—they had the *same name*, as a *picture* bears the name of its *original*.

When it is said, Jehovah is אֱלֹהֵי אֱלֹהִים, it is to take men off from reposing any confidence in the present visible world, as it declares *Jehovah* to be the *true Aleim*, who will change the condition of the *Vice-Aleim*, the heavens, whose *interposition* is but for a time: As *Heb.* i. 10.—13. “Thou Jehovah in the beginning
“hast laid the foundation of the earth, and the
“*heavens* are the works of thine hands, *they*

“ shall perish, but thou remainest : And they
 “ all shall wax old as does a garment, and as a
 “ vesture shalt thou fold them up, and they
 “ shall be *changed* ; but thou art the same, and
 “ thy years shall not fail.”

To represent this *supposed unchangeableness* in their Aleim ; the *apostates* chose a tree that would not rot, of which, they made their idols : Not considering, as God by his prophet tells them, that *Jehovah made the heavens and the earth*, and that from him the *air* had the *mechanical* power to compress and keep their *own* parts together, and *those* of all other things.

אל אלהים has the *same* signification with the expression above, only it is spoke of *one* person of the deity, viz. *that person*, who by way of eminence, is stiled the *interposer*, or *mediator*, as he is called אדון אדונים ; and in this we do not construe אלהים different from אל.

By *this idea* of the word, the *seeming* difference of the two Evangelists *Matthew* and *Mark*, the one having ελωι, the other ηλι, and also 1 Sam. xxii. 32. and Psal. xviii. 31. and Isa. xlv. 8. where the first has אל, and the latter אלה, — will be *most easily* and naturally reconciled ; as the one is only a different branch from the same root, and each word carries the same idea, and is applied to the same person.

The opposers of Mr. H. have always urged Christ's not explaining *Aleim*, and the inspired writers of the N. T. using the *Greek* word Θεος,
 by

by which the LXX translate אלהים, as an objection against the etymology and meaning of the word.

Mr. H. and his friends replied, that it was not the *part* of Christ to explain *the evidence* of himself in the *Hebrew*, and record the explanation, because, he says, *John* v. 31. “ If I bear witness of myself my witness is not true, &c.” and refer to what the translators of our Bible say in their preface, *viz. that the LXX, though a bad translation, was not to be corrected by the apostles, for reasons there given.*

The Doctor says, (p. 54.) “ I am obliged for brevity sake not to enter into *this part* of the dispute here,”——though, he is continually throwing it in his reader’s way, as an objection of great importance, and such an one as had never been answered. I shall, as others who have gone before me in this controversy, refer to the *preface itself*: And, I am surprized, that the Doctor should pay *so very little* regard to the dignity and character of these learned personages, *as not to think what they have said*, concerning this point, *deserving the least notice.*——Indeed, the Doctor’s conduct, in this particular, is worthy of notice:——Where the translators seem to favour *his* side of the question, then,—“ it is but just and fitting to defend our translation, &c.” But where he thinks they are on *our* side,—then, truly,—“ they shew too close an attachment to the senses in the
4 “ *Hebrew,*

“ *Hebrew, &c.*” And, now, where they speak full to the point, *why* the apostles and inspired men did not think fit to meddle with the LXX translation, but took it, and its words, as they found them;—they are treated as *very Hutchinsonians*, and what will not admit of an answer, is *prudently slipped over*, with,—“ I am obliged “ for brevity sake, &c.”—So, *occasionally candid and ingenuous* is this learned adversary.

But the Doctor thinks he has found a place, —“ which is not a quotation from the LXX “ version, but a reference of the apostle him- “ self to the reason, why God took on him the “ title of the God of *Abraham, &c.*” Be it so.—But does not the very same reason hold for their using the words of the LXX version, as for their making use of that version in their quotations? “ If it seemed good to the Holy “ Ghost and to them to take that which they “ found, rather than make a new translation “ in that new world, and green age of the “ church,”—as our translators argue; the same reason obliged them to take such *words* as they found for the name of God, &c. and not “ expose themselves to exceptions and cavilla- “ tions,” by forming new ones. But why *frame new words* in the *Greek*? *This*, at the best, could only have expressed what was *already* in the *Hebrew*; and the *Hebrew* was in their hands, and as easy to be understood as the *Greek*. So that *this* is not *independent* on the said dispute, as the Doctor

Doctor would insinuate, but a part of it, since $\Theta\epsilon\Theta$, the word they use, is a LXX word.

The text referred to, is *Heb. xi. 16.* where, to use the Doctor's words, "*St. Paul, speaking of the covenant and the promises made to the patriarchs, and of their faith, says, that on account of this their faith, God was not ashamed, $\Theta\epsilon\Theta$ επικαλεσθαι αυτων, to be called their God.*"

Now, I would ask, if $\Theta\epsilon\Theta$, by its etymology, or, $\Theta\epsilon\Theta$ conveys to us the reason why the supreme being was called $\Theta\epsilon\Theta$ of the patriarchs, upon account of the *covenant and promises*? The covenant and promises were to give, in due time, Christ incarnate, *to die for their sins, and rise again for their justification*.—Now, if God was stiled $\Theta\epsilon\Theta$ upon *this* account; then $\Theta\epsilon\Theta$, in its radical meaning, should express the purport of such *covenant and promises*, or be the *substance and epitome* of the *covenant*; as $\Theta\epsilon\Theta$ is allowed to be, by that eminent divine hinted at above. But this is not so much as pretended by the Doctor, or any of Mr. H's opposers: And therefore $\Theta\epsilon\Theta$, cannot refer to the reason, why God took on him the title of the $\Theta\epsilon\Theta$, *God of Abraham, &c.* to which, yet, by the context, it ought to refer.

But $\Theta\epsilon\Theta$, as it signifies *persons who have interposed, &c. to change our condition, &c.* does carry in it the *reason*, why God took upon him the title of *Alm of the patriarchs*; and is really
the

the *substance* and *epitome* of the covenant, which was to *interpose* and shelter us from the wrath of God.—Therefore ⓈⓈ is no proper translation of *Aleim*; and *Aleim* has the *meaning* for which I contend; because *such meaning* is what the application of the word, in the text, requires.

As ⓈⓈ is not a *proper* translation of אלהים; neither is κυρⓈ of יהוה. “ For neither Jew
“ or Christian doubts, that *Jehovah* expresses
“ the essence that necessarily exists; and there-
“ fore the idea, arising from the word, is abso-
“ lute, bearing no relation to any thing but
“ itself, and standing fixed and determined by
“ itself, subsisting, though nothing besides did
“ exist.

“ But the idea resulting from the word
“ κυρⓈ, *Lord*, is relative, and bears a parti-
“ cular regard to subjects, servants; without
“ which, the idea of *Lord* cannot subsist; and,
“ accordingly, we find the relative pronouns,
“ *my, thy, his, our, their, &c.* joined with
“ κυριος, but never with *Jehovah*; which is an
“ evident proof, that κυριος can never answer
“ exactly to *Jehovah*, (as the Doctor asserts)
“ because, if it did, we might say *my Jehovah*,
“ *thy Jehovah, &c.* but in fact, there is no
“ such expression in the whole sacred books.”

I presume, *then*, there is good ground for asserting that *Jehovah* and *Aleim*, are not *synonymous words*, as likewise, that κυριος and Θεος have not the *self-same* meaning: And they who contend

contend that *Kypios* is a translation of *יהוה* *Jehovah*, and *Θεός* of *אלהים* *Alaim*, will not say that *Θεός* can be a *just* translation of both *Jehovah* and *Alaim*. And yet, *Gen.* vi. 5, 7. the LXX have rendered *יהוה* *Jehovah*, by *Θεός*; and our translation has *God*, v. 5. but *Lord*, v. 7. where the LXX have *Θεός*. And in *Ezech.* in almost every chapter, you may meet with instances, where our translators have rendered *יהוה* *Jehovah*, by the word *God*. What shall we say to this? Does the Greek word *Θεός*, and the English one *God*, express the meaning of both *Jehovah* and *Alaim*? Or are they, as we *Hutchinsonians* assert, nothing to the meaning of the Hebrew?

But, IIIIdly, says the Doctor, (p. 56.) “ if
 “ we would have an eye to the majesty of the
 “ divine nature, in seeking out the etymology
 “ of *אלהים*, it would seem far more reason-
 “ able to deduce *אלה* to *swear*, and *אלה* an
 “ oath, from *אלה* and *אלהים* *God*, than to
 “ deduce the name of *God* from an oath, or
 “ from the action of *swearing*.”

This is seeking out the etymology of *אלה*, to *swear*, &c. not of *אלהים*, *God*. But to pass by the less perspicuous manner of writing, in which the Doctor, for reasons best known to himself, has here chosen to express himself;— must not it be proved, that *אלהים* has the idea of *swearing*, before *אלה* to *swear*, can be deduced from it? For, how can we know, that

swearing is the signification of אלה, unless we first know the meaning of אלהים, from which it is derived? So that this *inverted* derivation, is, at best, a mere *hysteron-proteron*. And, if אלה be derived from אלהים, and signifies *juravit, he swore*; then אלהים, from whence it is derived, must signify *juratores, swearers*. — I presume, by the same rule, אדון *adon*, a *base*, or *socket*, must be deduced from אדנים *adonim*, lords; and עלה to *ascend*, from עליון *moft high*, both names of God. — And *this*, which in *another*, would look very like turning the scriptures into ridicule, is, by Dr. *Sharp*, offered with *ingenuity* and *candour*, and in *temper* and *sobriety*.

נשבע, is not deduced from שבע *septem*, as the Doctor supposes, but is the passive of the verb שבע *satatus, satur fuit, abundavit, &c.* And אל, another name of God, has a root in the *Hebrew*, which is a verb, as I have shewn in the course of these sheets. So that these are no *exceptions* to the derivation of אלהים from אלה, or any argument for his *inverted derivation* of אלה from אלהים, as he would insinuate.

To give the *English* reader a taste of this *inverted derivation* of the Doctor's; — let him suppose that the noun *protestants* is the word in dispute, *viz.* whence it is deduced, and what is its root; — we say, it is deduced from the verb to *protest*, which is its root, and therefore signifies

ties persons who have protested. No, says the Doctor, “ it stands better with reason, and not “ worfe in respect of grammar rules,” to deduce the verb to *protest* from the noun *protestants*.—Let the reader judge for himself.

But, tho’ the Doctor, for five pages together, has put so serious a face upon the matter, as would tempt an unexperienced reader to think him in earnest —Yet, it seems, all this is only a “ supposition, by which he means not any “ thing more than only *to try* how far it would “ weigh against Mr. C’s assertion, &c.”—He has *made a tryal* indeed, how far, he thinks, the dignity and character of a D. D. and A. D. will carry weight to make *trifling* pass for *argument*.—An influence, I, by no means, envy this learned gentleman.

I come now to his last objection, which, he says, (p. 61.) being *very material*, he has chosen to reserve to this place, *viz.* “ that the passages, “ which are brought from scripture to reconcile “ us to the idea, which the word אלהים, according to Mr. C. conveys, do not at all answer the end, for which they are cited.”

But, before I proceed, it will be here proper to lay down the distinction between אלה and נשבע.

אלה is, as I have endeavoured to prove, *to interpose*, &c. and the *idea* is taken from the *material agency* of the *heavens*, or *airs*, the שמים,

and *their* mutual interposition in the oeconomy of nature. The *fire* constantly interposing between the *light* and *spirit*, the *light* between the *fire* and *spirit*, and the *spirit* between the *fire* and *light*; by this means changing *their own* conditions, and *that* of the *earth*. The idea of the root שבע is to be fetched from the *same* original. The verb שבע is rendered *satiatus, saturatus fuit, satur factus est, impletus fuit, abundavit*¹, &c. But *fulness* cannot be the idea, because *that* is expressed in מלא; and two *Hebrew* words cannot have the *same* idea. The image is, as I conceive, given Gen. xli. 30. by the *vulgate*, which renders כל-שבע by *cuncta retro abundantia*. And it is the consequence of מלא *fulness*, a being pressed, or *impelled outward*, made to *flow* or *wave* from a *place*, or *station*, as the *Latin* word *abundavit*, implies; which is compounded of *ab from*, and *undo to wave*. For as all is full in this material system, and in perpetual circulation, the *interposition*, or אלה, of each of the agents, causes the other to שבע, *overflow*, or *wave outward*. So that שבע presupposes an אלה, and includes it. This word, Psal. xcv. 11. is joined with אף, a name of the *fire*, or fiery visage at the sun; the part where the *spirit* comes in, and the halitus נשבע is *ejected*, or *comes forth*; as in the expression, נשבעתי באפי; which words yield an image agreeable to the idea, under which, God is represented

¹ See M. De Caluso, old edition.

represented in scripture, of a *consuming fire*, to offenders who have not *repented*, or accepted of the covenant, or are not reconciled ; And of which, the *fire streaming* from the cherubim, or coming down from *Jehovah* out of heaven, to devour the sacrifice, or sinners, upon extraordinary occasions, was the *emblem*.

Give me leave to cite a remarkable passage from Mr. H, which is very *pertinent* to the point in hand, and will *illustrate* what I am industrious to prove. “ It has been supposed, (says he) “ that the *Hebrew* S. S. were writ only for vulgar capacities, according to the notions then received, but would not stand the test of “ men of sense : I have cured that ; but cannot “ yet, get it out of the heads of the most able “ men, but they will have it, that descriptions “ of the *Aleim*, &c. are adapted to the capacities of such as they. I have indulged them “ thus far, I must not suffer it any longer. “ They are writ in such a perfect manner, that “ every word will stand the test of the examination of those who ordered them to be writ, “ much more of any created being, even in the “ state of vision.

“ The words, in their *first sense*, answer the “ descriptions of every thing that is said of the “ *Aleim*; their actions, &c. But as they were “ writ for man, and man could not take *those* “ *senses* without help ; they have given us *images*, *similitudes* of themselves, of the manner “ of

“ of their existence, their power, &c. in the
 “ **עֲצָמָם**, in men, &c. mechanically. And
 “ the words answer in a lower sense to the
 “ images. The word, which signifies *power of*
 “ *action* in the Aleim, signifies the *hand* in
 “ man,—that, which expresses the distance at
 “ which they can exercise their *power*, signifies
 “ the *length of the arm* in man. —The word,
 “ which expresses the *power of seeing* to any
 “ distance in the Aleim, expresses that *power*
 “ which the light gives to discern objects at a
 “ limited distance by the eyes of man, so of
 “ hearing, so in words used in relation to the
 “ Aleim, &c.

“ Why must not the first sense be the original
 “ signification? Why must the description of
 “ the image be made the original, and the
 “ original a figure? Surely, if there must be a
 “ figure, the figure lies in the image; and
 “ every thing said of man, of the heavens, &c.
 “ must be said figuratively, tho’ mechanically :
 “ And what is said of the Aleim, &c. must be
 “ said really and originally; otherwise we in-
 “ vert the order of things, make the originals
 “ copies, and the copies originals. The usage
 “ of the same word for the original and the
 “ image, shews that there is the same idea,
 “ tho’ in a different degree, in each, but does
 “ not prove that the real ideas are in the images,
 “ but in the originals; our ideas are taken hu-
 “ manly, but the scripture is perfect.”

Apply

Apply *this* to the words before us, and it will prove that *swearing*, or, &c. cannot be the *original* idea of them ; because this will be making the *secondary* sense, the *original* signification, and inverting the order of things : It will be fixing the original image in actions used between man and man ; whereas, by the rule above, which seems to be a very just one, and agreeable to the order of things, and the nature of the *Hebrew* language, the original image should be in the great original, and the words, when *spoken of God*, should be used in their *primary* and real, when *spoken of men*, in their *secondary* and figurative *sense*.

The *original idea*, then, of these words, is, that all-gracious *interposition* of the persons in Jehovah, whereby they *willed to shew unto the heirs of promise*, [which all men are, unless they disinherit themselves by their wilful refusal] *the immutability of their counsel* ; and it is *taken* from the heavens, the מַסְפְּרִים, *the decyphers* of the glory of God, (אֵל) in the work of redemption ; in *which*, he mostly glories. And the *secondary*, or figurative idea, when applied to men, is the *interposition* of an oath, for confirmation, to the end of strife. Which oath is *previous* to the confirmation, as the אֱלֹהִים is to the שָׁבַע in the arch-type, the heavens. And saying, that Jehovah נִשְׁבַּע, is saying, that Jehovah had done, what is implied in אֱלֹהִים, before נִשְׁבַּע could be *predicated* of him.——

So

So Gen. xxvi. 28. *Abimelech* says to *Isaac*, " let
 " there be an אלה reciprocally between us,
 " between us and between thee, and let us cut
 " off a purifying sacrifice with thee; upon such
 " and such terms, &c.——And he made them
 " a feast, and they did eat and drink," (pro-
 bably, of the sacrifice, and the drink-offering
 used thereat) " and they rose early in the
 " morning, וישבעו and were, or, gave mutual
 " satisfaction, or security each to the other."
 Here נשבע includes אלה.

And hence, I apprehend, we may be enabled
 to answer a question, which has often been
 asked, viz. " why אלה should be used, rather
 " than נשבע, for the expressing God's name,
 " since the latter only is used to express his act
 " of swearing throughout the scripture?" To
 which I answer, because the אלה, tho' it was
 for the benefit of man, was not made with man,
 for Jehovah he only is Aleim, the Aleim of
 heaven, and the Aleim of the earth; the נשבע
 was a consequence of the אלה, which נשבע (sa-
 tisfaction, or security) arose to every believer;
 tho' the אלה was not the matter in which the
 believer was a party. So the verb passive נשבע
 is used, when God is said to have given satis-
 faction, security, or confirmation of his promi-
 ses to believers, as inclusive, and a consequence
 of the אלה once made for all,—and not אלה;
 since the אלה was not made with man, as a
 party, nor did it begin then first to exist, but
 is

is referred to, as pre-existing. And this proves, that, wherever God is said to have been a **שבע**, by the verb **נשבע**, an **אלה** is *pre-supposed*, in order to constitute the **שבע**.

Having laid down these *premises*, we will now examine the texts which are brought from scripture by Mr. C. to reconcile us to the idea, which the word, *according to him*, conveys; but which, *according to the Doctor*, do not at all answer the end for which they are cited.

Now, in every one of the texts cited, God is represented as *swearing*; which, one would think, is sufficient to reconcile us to the idea Mr. C. gives of the word *Aleim*, as persons who have *sworn*, and so put themselves under the penalty of a conditional execration; and they therefore, surely, answer the end for which they are cited, *viz.* that the *Aleim* swore. Whether they prove that Jehovah *swore*, or *interposed by oath* before the creation, is another question, which Mr. C. did not produce them to decide; tho' the Doctor, *candidly*, represents him *as so doing*.

To prove this, Mr. C. brings *Gen. i. 1.* The *Aleim* created; whence he infers, that they must have done an act that denominated them what the name imports, before they could, with any propriety or truth, be denominated *Aleim*. And *this*, I shall shew, is a *just* inference, and remains *unshaken* by any arguments, the Doctor has brought against it.

table without an oath, as with it. If God, notwithstanding, willed to *interpose* by oath, for the sake of *Abraham*, and his posterity;—why should it seem so inconsistent with the divine nature and attributes, for God to interpose *by*, what among men is called, *an oath*, when his counsel, *viz.* the plan of redemption, was first decreed: Especially, when the substance of the oath to *Abraham*, and the *ante-mundane* oath was the same?

It is pretty remarkable, that after the Doctor has been labouring to prove that *Ale* does not signify to *swear*;—“ and that the derivation of “ *Aleim* from *Ale*, with the explanation of its “ reason given along with it, conveys an idea, “ that does not rightly agree with the notions “ we have, either from reason or revelation, of “ the divine nature, attributes, and perfections;” — he should by way of *compromise*, give up his proofs, and allow that *Aleim* may be deduced from *Ale*, because God swore unto *Abraham*.

Mr. *H.* has remarked of the *apostate Jews*, “ that their pretended concessions are more ma- “ lignant than their open evasions: They will “ (says he) allow you the trinity, if you will al- “ low them to confound the meaning of אלה, “ of אל, and such other words which are its “ strongest evidence, so allow it upon false evi- “ dence.” If Dr. *Sharp* has given occasion for an ill-natured application;—I am sorry for it; make it who will, for I shall not.

But

But supposing God to be called *Aleim* from his swearing to *Abraham*; how will this agree with *Gen. i. 1. The Aleim created the heavens and the earth?* The Doctor says, “ that God having
 “ sworn to *Abraham* and his seed, had entitled
 “ himself to this peculiar name among the
 “ people with whom his covenant and his oath
 “ were; and that *Moses* calls him *Elabim* in
 “ the first chapter of *Genesis*, not because he
 “ had any name at the creation, that imported
 “ his having sworn, but to shew that the *Ela-*
 “ *bim* of the *Hebrews* was the true God, and
 “ the creator of the world.”

But *how* does this shew it? Had the name *Aleim* been peculiar to the seed of *Abraham*, then *Moses* calling God *Aleim* in the first chapter of *Genesis*, would have shewed that the *Aleim* of the *Hebrews* was the creator of the world, &c. but as *Aleim* was a name common to the nations, it will equally shew, that the *Aleim* of the heathens was the true God and creator of the world. But how came the nations, who were *aliens* from the common-wealth of *Israel*, and strangers from the covenants of promise, to have in common, a name peculiar to the people with whom his covenant and oath were? Or, how came a name, peculiar to the *Jews* upon account of God swearing to their father *Abraham*, to be a name common among all nations, who had each *their Aleim*, tho' they knew not *Jehovah*? “ If *Aleim* was a term peculiar to
 “ *Jehovah*

“ Jehovah as God of the *Hebrews*, upon account of his swearing to *Abraham*, it ought to have been *confined* to the twelve tribes ; but *so* it is, that he is called the *Aleim of the whole earth* : And all the antient nations admitted the term *Aleim* as descriptive of *their* God, even *before* God swore unto *Abraham* : So the *appellation* must have taken its original from a covenant *earlier* than that with *Abraham*, and which *did extend* to all mankind.”

But if God was called *Aleim only* because he swore unto *Abraham*,—how can it be *predicated* of him, *Gen. i. 1.* when he was not, *at that time*, under that *predicament* ? Or, *how* express an action, that was *not performed* till about 2000 years afterwards ? The name *Aleim* expresses *persons under an Ale* ; and, therefore, whenever used, concludes the persons *then* actually under an *Ale* ; therefore, being used at the creation ; —we infer that Jehovah was *then* under an *Ale*, so *Aleim*.

The *Aleim* cannot have their name from the person to whom they swear, but from the *act of swearing* : And as the *act of swearing* must have something for its *subject*, if we find out the subject matter, we shall discover the time *when*, the *אלה* was made ; but the *subject matter* was the blessing of “ eternal life in Christ Jesus, which God, who cannot lie, promised *before the world began* ;” therefore, the *אלה* was *before the world* ; the one coeval with the *osher*.
Gen.

Gen. i. 27. We read “ that the אלהים created man in his own image, in the image of “ the אלהים created he him.” If *man*, then, was a *copy* of a *precedent original*, which original was the *Aleim*; they must exist in *that* character, before man was created, that is, before the sixth day; but we read of them all the *preceding* days;—*therefore*, they were *Aleim* before the creation. Further, chap. iii. ver. 4. *Eve* says, “ the *Aleim* have said, ye shall not eat.”—And the old serpent,—“ ye shall be *as the Aleim* כאלהים.—Will the Doctor say, that *Moses* put *this* word into the devil’s mouth, only to *shew* that the *Aleim* of the Hebrews was the true God and creator of the world; or did the *arch-rebel* really use it?

Now, if this apostate spirit and his angels, thro’ pride and envy, became what they *now* are, upon the *eternal three* publishing their resolution of creating a new system, and exhibiting what was proper of the terms of the covenant, as it is to us in the cherubim; and, among other things, the high honour which should be given to *one of that race*, namely, that all other creatures should be subject to, and worship him; as Mr. *H.* from scripture, and the confession of the *Jews* has shewn:—Then, we see whence the devil might come at the knowledge of the name *Aleim*, at the same time that it proves it, *prior* to the creation; and that *Jehovah* was מקדם אלהי *Aleim* from the first exhibition,

bition, the precedent in heaven, his first resolution to create man, as the prophet *Habbakuk* says, i. 12. Again, the gods of the *apostate Jews* and of the *nations* are called אלהים אחרים: *These*, Mr. *H.* from scripture, has shewed to have been *the heavens*, and the hosts thereof: If the heavens are *later, posterior Aleim*; then, *Jehovah* the great original, must have existed in the character of *Aleim*, before the figures, or types, were created or formed, i. e. before the foundation of the world.

The next text of Mr. *C's*, is *Psal.* lxxxix. 3, 4. "I have sworn unto *David* my servant, thy seed will I establish for ever." But *here*, (says the Doctor, p. 66.) the "original word" is the same as in the former text, and may "be rendered *I swear*, as well as *I have sworn*." However, he allows that this passage may well stand as it is translated, because it plainly relates to God's promise solemnly given by *Nathan*, in the second book of *Sam.* vii. 11, 16. and take it which way you will, the swearing unto *David* [לדוד] is a proof, that this oath is not to be understood of any act done before the creation."

The single question here, is, *who* is meant by *David*, the typical or the real דוד beloved? This will determine the rest.

That *Christ* is called *David* (i. e. the beloved) in prophecies delivered hundreds of years after the temporal king *David's* death, is manifest to any

any one acquainted with the S. S. What wonder then, that *Christ* should be spoken of under the *person* of his *type*, while his type was yet living ? The Doctor allows that this relates to *Nathan's* prophecy ; and this prophecy is applied to *Christ*, *Heb. i. 5*. And every word is applicable, and looks beyond *Solomon*, in whom it had a *literal*, or figurative completion.

“ I think, (says an ingenious writer) that
 “ many, or it may be, the greater part of the
 “ *Psalms* are literal prophecies relating to our
 “ Saviour, applicable to him, and to no one
 “ else. When I say to *him*, and *him only*, I do
 “ not exclude his church ; because of its near
 “ relation to himself. But then it must be ob-
 “ served, that many things will be true of him
 “ personally, which cannot be applied to his
 “ church ; many things will be true of his
 “ church, which cannot be applied to him per-
 “ sonally ; and many things true of both toge-
 “ ther, considered as *ἡ ἐκκλησία*, or as one moral
 “ or political person. And any one of a com-
 “ mon understanding, will easily perceive for
 “ himself, where a distinction in these things is
 “ to be made. Now, in the main, I think,
 “ these *Psalms*, which relate to the Messiah,
 “ contain a revelation from God the Father, to
 “ the man Christ Jesus, (considered as such)
 “ of the many hardships and very great suffer-
 “ ings, from the *Jews*, which he was to under-
 “ go, during his life here, upon earth. They

“ contain many hints, and intimations to him,
 “ of his death, and even of the manner, and
 “ kind of it, together with a promise, that
 “ God, his Father, would not suffer him to see
 “ corruption; he having, indeed, life in him-
 “ self, according to his own most gracious
 “ saying,—no man taketh my life from me;
 “ I have power to lay it down, and I have
 “ power to take it up.”

“ They contain, also, our Saviour’s entire
 “ resignation of himself to this the divine will;
 “ his gladness at the proposition that God the
 “ Father would save mankind; tho’ it were by
 “ so dolorous a scene, as that which he was to
 “ pass through. This, I take to be the only
 “ view, in which many of the *Psalms* are to be
 “ considered; and whoever will confine them
 “ to a narrower meaning, to *purposes merely hu-*
 “ *man*, and to events but *just* deserving the
 “ notice of a common historian, doubtless, not
 “ worthy to be had in *everlasting remembrance*;
 “ if he does not render them altogether *unin-*
 “ *telligible*, (which I very much suspect he will
 “ do) he will however tarnish their *beauty*, and
 “ spoil all the value of those inestimable and
 “ immortal writings.—Like to what we ad-
 “ vance, was the opinion of *Tertullian*, which,
 “ [notwithstanding his many unhappy errors]
 “ must for ever be of great weight with all
 “ learned men; *sed et omnes pene Psalmi*, (says
 “ he) *Christi personam sustinent; filium ad*
 “ *patrem*,

“ patrem, id est, Christum ad Deum verba
“ facientem representantes.”

That *Christ* was the person by whom God was to build up the throne of *David*; we have the testimony of *St. Peter*, Acts ii. 30^k. And God by a voice from heaven at his baptism, pronounced him his *beloved son*, *וְהוּא הוּא אֱלֹהֵינוּ*, that is, in *Hebrew*, the *son David*: And *Christ*, in his address to his father, *John xvii. 24.* says, “ thou *lovest me* before the foundation of the
“ world.” If he was *beloved* before the foundation of the world, he was *דָּוִד David*, before that time, that is, before the creation; and the *נִשְׁבַּע* here mentioned, may be very well understood of an act done before the creation, of an assurance given to the *David the beloved*, who existed before the foundation of the world, that his *seed*, the regenerate in *Christ* from *Adam*, who was *the son of the Aleim*, downward to the end of the world, should be established for ever. Ver. 20. “ thou declarest in vision *לְחַסְדִּיךָ* to
“ *thy merciful one*, a title of *Christ*^l, who pro-
“ cured mercy for us all; thou saidst I have
P 2 “ laid

^k See *Luke i. 32, 33.*

^l “ And as concerning that he raised him (*Christ*) up from the dead, no more to return to corruption, he said “ on this wise, I will give you the *sure mercies of David* “ *חֶסֶד דָּוִד*; wherefore he saith also in another place, “ thou shalt not suffer *thy holy one חֶסֶדִּיךָ* to see cor- “ ruption.” Acts xiii. 34, 35. and ii. 27. from *Isa. lv. 3.* and *Psal. xvi. 10.*

" laid help upon גבור, another name of Christ^m,
 " *one made mighty*, חר'ימותי *I have caused to be*
 " *lift up from death*, one made elect for the
 " people. I have found the *beloved one*, my
 " servant, with my holy oil have I *anointed*
 " him, made him the Messiah, Christ, the
 " *anointed one*", wherefore my hand (δυναμις
 " power) shall machinate, operate with him,
 " yea, my arm, (omnipotence) shall strengthen
 " him: The *enemy* shall not be able to do him
 " violence, and the *son of wickedness*ⁿ shall not
 " afflict him. Ver. 24: In my name shall his
 " horn be exalted; I will set his hand in the
 " sea, and his right-hand in the rivers^r, he
 " shall cry unto me thou art my father, my
 " אל, and the rock of my salvation, therefore
 " I will make him my *first-born*^s, (*the first-born*
 " *of every creature*," says the apostle) " higher
 " than the kings of the earth;" [being highly
 " exalted,

^m See Jer. xxxi. 22. " A woman shall encompass גבור
 " *the mighty one*." Isa. ix. 6. " unto us a child is born,—
 " and his name shall be called—אל-גבור the *interposer*, or
 " *mediator*, the *mighty one*."

ⁿ Acts x. 38.—" How God anointed Jesus of Nazareth
 with the Holy Ghost and with power [δυναμις.]

^r The devil is called the *enemy*, and *wicked one*, in the
 New Testament.

^s Zach. ix. 10. " His (Christ's) dominion shall be from
 " sea to sea, and from the river to the ends of the earth."

^t Matt. i. and v. ult.—" She (Mary) had brought forth
 " τον υιον της του πρωτοτοκου, her son *the first-born*." David
 was not a *first-born*.

exalted, that at the name of Jesus every knee should bow, *Philip*, ii. 10.] “his seed shall endure for ever, and his throne as the sun before me.”

After this, his *glory is said to be made to cease*, and *his throne cast down to the ground*;—which it was, when the *divinity left the humanity*, and he expired upon the cross, and was *laid in the grave*. When he was bereaved a little while of the *Alcim*, to be crowned with glory and honour, as *Psal. viii. 6. Heb. ii. 7.*—It is said further of *this David*, ver. 49. “Who! the mighty one is made to live,” [by the reunion of the divinity with the humanity of Christ] “for he shall not see death; he shall deliver his frame from the power of the grave.” סלה *mind this*. So he is said, ver. 51. to bear in his bosom the reproaches of all the mighty people, *Heb. כל-רבים עמים*, “all the contradictions of sinners,” as the *epistle to the Hebrews* has it.

If we duly weigh these expressions, especially these two last, and compare them with *Isa. lvi. Acts ii. 27. 1 Peter ii. 24.* and other scriptures, we cannot fail seeing and acknowledging *who this David is*: For it is not the name David, but the

* To justify this construction, see *Ecc. iv. 8.* where מחרת את נפשי מטובה is rendered, *because my soul of good*, which is a parallel expression to *Psal. viii. 6.* תחטתו מעט מאלהים.

* Thou shalt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.

the circumstances, and context which should direct us to the *person* so called; and *they* evidently bear witness to the *real* David, the *beloved son*, in whom God was well pleased; whose sufferings and glory they describe.

The next text is *Psal. cx. 4.* “The Lord has sworn and will not repent, thou art a priest for ever after the order of *Melchizedec*.” And here, for the *third* time, the Doctor remarks that נִשְׁבַּע, may be rendered in the present tense, *he swears*, and then says, “there is an end of the proof intended by this quotation.”

St. Paul, in reciting it, has *sworn* in the past tense;—but whatever may be the tense, נִשְׁבַּע is the *passive voice*, and implies that *Yehovah* was under the engagement of a שָׁבַע, before this revelation to *David*. I have proved that נִשְׁבַּע includes and presupposes an אֱלֹהִים; therefore, *Je-hovah* was under an אֱלֹהִים, for אֱלֹהִים; when this divine assurance was revealed to the royal prophet.

The Doctor owns, the *address* in this *Psal.* is not to *man*, it is אֱלֹהִים to אֱדוֹנִי; *Adoni*, is that person of the godhead, who was afterwards *incarnate*; and as the incarnation of this person was fore-ordained before the world; it thence appears that this divine assurance was as early as that ordination or decree, which was before the creation. If I might do it without offence, I would construe ver. 4.—“Thou art intercessor for ever according to my institution, O *Melchizedec*.”

“*chizedec*.” This oath then relates to the divinity, the **אלה** who was enaged to be incarnate; who was fore-ordained; and, as St. Paul says, *made intercessor* by this oath. Whence it appears that the priesthood was in being when the **אלה** was, once for all, made, and also the person called *Melchizedec*; which obviates the Doctor’s objections on this head.

Besides, did not God call *Cyrus* by name before he existed? Why then should it be thought so strange, for God to speak concerning a priesthood, the principal actor in which, did then exist when the oath was made?

I shall now speak to the Doctor’s *Arabic* or *Al-Koranish* derivation of *Aleim*; and to what he has, upon every occasion, thought proper to insinuate of the *excellency, use, and antiquity, of that Mahomedan language*. And I cannot help repeating what Mr. H. has said,—“ that if the *Hebrew* is to be construed by the *Arabic*, so the *Bible* by the *Al-Koran*, let the *Mahomedan* priests take the livings, and let them teach us.”

Suppose, now, *Aleim* to be derived from the *Arabic Ale* to *worship religiously*; it must signify the *worshippers religiously*, it cannot signify *to be worshipped*, &c. *Ale*, the verb, is *coluit*, *Ale*, the noun singular is *cultor*, *Aleim* plural must be *cultores*; but cannot be *colendi*. *Alue*, the participle passive may be *cultus*, *worshipped*, but *Aleim* can be nothing but *worshippers*. If a noun, of the same letters with the verb in the

perfect tense, can signify the same as the participle in *dus*,—then the noun ברא may signify *to be created*, and the plural בראים persons *to be created*.

The same letters in *Hebrew* make the verb *præterit* and noun ; because a verb *præterit*, by affirming an agent, then with a name of another root, performed an action, gives the agent a new name, by a noun of the root or letters of that verb ; so that there is no occasion for both noun and verb to be used, *but* when the noun affirms *one* thing, and the verb *another* ; So no occasion to say אלה אלהים the *interposers interposed*, to denominate them אלהים ; as there is to say ברא אלהים the *Aleim created*, to denominate them בראים :—Because, in the *first* case, the noun and verb affirm the *same* ; in the *latter*, the noun affirms *one* thing, and the verb *another*. So a name thus formed, in *Hebrew*, as *Aleim*, or found so writ, affirms they *interposed*, &c. so made a covenant, as much as if the action was described and recorded in all the possible conjugations of the verb ; and, consequently, the *persons* of Jehovah being called *Aleim* at the creation of the world, proves that they were *Aleim*, and had done what is included in the verb, *prior* to the act of creation'.

Let us now take a view of *this same Arabic*, for which the Doctor is so *strenuous* an advocate, tho'

See *Heb. Writ. Perfect*. Vol. VII. of Mr. H's works, Edit. *Hodge*, p. 302.

tho' he confesses he does not understand it himself". I hope the reader, in the first place, will call upon *him*, and his *informers*, to prove that there was *such a language in being*, when *Moses* wrote, and not take his *ipse dixit*. The *Koran Arabic* is now taught at schools, as our *Greek* and *Latin*; and, what they spoke *before*, no one can tell, or so much as even give a *tolerable guess* about the matter. Dr. *Hunt* indeed, says, in his *orations*, that it was preserved in *old songs*, from the time of *Yarab*, to the time of *Mabomed*.—But it would be more satisfactory, if he had produced some *staves* of these *old songs*; that we might compare them with the *Koran*, and see whether they are the *same* language. What a pity it is, that none should have *collected*, and *sewed* together these *pretious fragments*, as *Pisistratus* did *Homer's Rhapsodies*.

The *evidence*, on *their* side, for the *antiquity* of the *Arabic*, is a *bold* assertion, that it was formed soon after the confusion of tongues at *Babel*, and handed down in *old songs*; not a verse of which *remains*, or can be produced to support this assertion. Mr. *H.* on the *other* side, in his *New Account of the Confusion of Tongues*, has proved from scripture, that the affair at *Babel*, was not a *confusion of languages*, but *confessions*;

" " It is said by *those* who are knowing in the *Arabic* tongue, for I do not understand it myself." Page 9. in notes.

fections ; and that the *Hebrew* was the *common* language for many ages after, until, men, by imitating writing by letters, revealed to *Moses* in the mount, formed by degrees, by false spellings, and such like mistakes, different languages.

Now, I again appeal to the *candid* reader, whether, in *fair* controversy, the Doctor should not have confuted Mr. *H*'s account, before he had offered his *Arabic* in evidence. For, if Mr. *H*'s account be *false*, and it must be allowed as *such*, till the *contrary* is proved to satisfaction,—*then*, there could be no such language in being when *Moses* wrote ; so, no *Arabic* derivations, &c. And the present *Hebrew*, in which *Moses* writ, must be the *language of paradise*. Two points, to which I beg the reader's *attention*. The language spoke before the affair at *Babel*, was the language of *Adam*, so of *paradise*. Mr. *H*. has proved that no confusion of languages happened at *Babel*, but the same language which was spoke before, continued to be spoken by all men down to, and at the time of *Moses* his writing the *Pentateuch*, and long after ;—therefore the biblical *Hebrew* is the language of *paradise*.

The *chief* excellency of this *bewitching* tongue the *Arabic*, as we are informed by Dr. *Hunt* its professor, and others, *consists* in its excessive *copia vocabulorum et pbrasum*, and in the *variety* of their significations ; having *no less* than 500 different words for a *lion*, and double that num-

ber for a *sword*: “ Being so very harmonious
 “ and *expressive*, and withal so *copious*, that they
 “ say, no man, without inspiration, can be per-
 “ fect master of it, in its utmost extent; and
 “ yet they tell us at the same time, that the
 “ *greatest part* of it has been lost.” If this be
 true, that the *greatest part* of the *Arabic* has been
 lost; I would advise the Doctor and his party,
 not to lay *too great* a stress upon the *Arabic*
derivations, &c. because *Aleim* may come from
 an *Ale*, not now extant in the Bible. Besides,
 the copiousness of this tongue, it is no less fertile
 in the *significant ambiguity* of its words, of which
 you may make a volume that signify *direct con-*
traries. It is upon *this* account, I apprehend,
 that its study is so *strongly* recommended by our
 great men, in order to fix the *vague* meaning of
 the *poor antiquated* Hebrew,—to supply its
paucity of roots, and reconcile the *seemingly* con-
 tradictory passages in the Bible: To accomplish
 which, our critics, in their several generations,
 have taken different methods. Some have sup-
 posed different readings, and that the LXX
 translated from a different copy than that which
 is come to our hands; and such like ingenious
 and *learned conjectures*. But the contrariety of
 significations, which the *Arabic* affords, is deem-
 ed the safest way,—the least injurious to the
 authenticity of the sacred text, and the divine

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inspi-

inspiration of its scribes.—It is only to consider, *what* meaning you *chuse* to put upon the word in question; and the *Arabic* will immediately *furnish you with what you want*. If *black* is to be made *white*, or *white black*,—there is *أَلْبَنُونُ الْأَحْمَرُ* or *أَلْبَنُونُ الْأَحْمَرِ*, which signify both, ready at hand. In short, you may prove any thing from any thing,—the sun to be *rising*, when it is *setting*,—a *divorce*, a *wedding*,—a *slave*, a *prince*,—a *vacuum*, a *plenum*,—an *unlawful act*, to be *lawful*,—a *rebel*, to be a *good subject*,—*covetousness*, to be *liberality*,—*injustice*, *justice*,—*grief*, *joy*,—and many more such elegant *contrarieties* may be sweetly *blended* together, by the medium of this *transubstantiating* tongue*.

But the following story will, *instar omnium*, be a proof of the singular *expressiveness* and utility of *this celebrated* language; which I give upon

* This is fully shewn, and finely illustrated in a learned piece, entitled, “*Dissertationes II. critico-sacræ: Quarum prima explicatur, Ezek. xiii. 18. væ quæ consunt pullos sub omni cubito manus, et faciunt cervicalia sub capite universæ ætatis ad capiendas animas, Vulg. Altera vero 2 Reg. x. 22. Dixitque his qui erant super vestes, proferte vestimenta univeris servis Baal, et protulerunt eis vestes. Vulg.*”

—*Sanctos ausus recludere fontes. Virg.*

Auctore *Georgio Costard, A.M.*

“And published since the writing of these sheets, to which I refer the reader for ample proof of my assertion.”

upon the authority of the great Dr. Pocock.
 “ A certain *Arabian*, being introduced to the
 “ king of the *Hamyarites*, who, at that time,
 “ was sitting on the roof of his palace; his
 “ majesty, in a very condescending manner,
 “ bid him *fit down*, by the word שָׁבָה, [Theb.]
 “ but unluckily for the poor *Arab*, this
 “ word, in another dialect of the *Arabic*, sig-
 “ nified not to *fit*, but to *leap* or *throw down* :
 “ Whereupon he told the king, that he would
 “ give him proof of his readiness to obey his
 “ commands; and immediately threw himself
 “ down from the battlement, and fell a misera-
 “ ble martyr to the ambiguity of this copious
 “ tongue.”

Let the reader from this *Pocockian* specimen,
 judge for himself, whether this is a language
 calculated for delivering down truth with cer-
 tainty, or is a proper tongue to be applied to,
 in order to find out the *true and undoubted* roots
 of the words in dispute; and whether, if we are
 to follow this method of fetching the *biblical*
roots from the garden of *Mabomed*,—it will not
 be construing the *Bible* by the *Koran*, and en-
 grafting *christianity* upon *mabomedism*.

The *total* amount then, of the foregoing ob-
 servations, is *this*.

I. That אֱלֹהִים is deduced from אֱלֹה, and
 this by as regular an inflexion as בְּרָאִים from
 בְּרָא,

ברא, or נבחים from גבה; the ה being as immutable in the one, as in the other. That is to say גבה, which is the immediate root of נבהים, as אלה is of אלהים, retains its ה as אלה does in אלהים and אלוה; and the other derivatives from גב the primary root, as גבב and יגב drop it; just as is the case of יאל, נאל, and אול, &c. which are similar derivatives from אל, the primary root of אלה, &c. And therefore the passages where the ה is dropped, ought to be placed under אל or יאל, &c. for the same reason that Lexicographers place the passages where the ה is dropped, under גב, יגב, &c. So in ברא, the א is not immutable, though it is oftner retained than dropped; and it may be considered whether בר be not the primary root.

II. The primary image is *any thing that is interposed*, &c. and this image is in the heavens, which support themselves, and all the rest of this system, by one unerring, perpetual *interposition* between themselves, and every thing else, in the material world. And hence they have the name of אלהים אחרים *later, inferior interposers*; which they are in every respect; being created and framed *by*, and *after* their *superiors* had *interposed* for our redemption, and thence had taken the name ALEIM.

III. That from hence, אלה as a verb, in a secondary sense, signifies to *denounce*, or *pronounce a curse* or *bann*. This being the manner by which
men

men *interposed*, to bind themselves to each other to keep their covenants, &c. As the heavens or airs by their mutual *interposition* bind themselves, and every thing else to each other, and oblige them to keep their appointed conventions, &c.

IV. That ALEIM signifies *persons* who have *interposed* to the change of their own condition to change ours. Which the persons in Jehovah did do, when they concerted the whole *council of God*, or plan of our redemption. And as the scripture affirms, in express words, that *this*, which is eternal life in Christ Jesus, was promised before the world began,—therefore they were *Aleim* before the world began. And whatever is represented in scripture to be agreed on among the persons in Jehovah in favour of many is, therefore, represented as done in consequence of this *אלה interposition*, and by them as *אלהים*. That *נשבע* includes in it an *אלה*, and, therefore *יהוה נשבע* implies that Jehovah was *אלהים* before *נשבע* could be predicated of him.

V. That there was no such thing as a *confusion of tongues at Babel*; consequently, no such language as the *Arabic* could thence be formed: But the same language which was spoken before that affair, continued to be spoken when *Moses* writ, and long after; and consequently, the *Hebrew* is the language which was spoken before the affair at *Babel*, so the language of *Adam*, and so of paradise.

VI. That the present *Arabic* in which the *Koran* is writ, is a medley and hodge-podge of all the different nations *Mabomed* and his successors forced to come in and embrace his religion ; and includes the *Samaritan*, *Syrian*, *Chaldean* or *Affyrian*, *Phœnician*, *Æthiopian*, *Punic*, and many others. And hence it is, viz. by taking in the words of all these languages, that it has got so many hundred words for one thing. That the advocates for the *Arabic* have not produced any of the first sort of their writing before *Mabomed*, whereby it may be determined whether the *Al-Koranish Arabic*, and the *Arabic* used before, be the same ;——which it is incumbent upon them to do ; as also to disprove Mr. H's *New Account of the Confusion of Tongues*, before it can be admitted as evidence.





כרת ברית



HE dispute here is about the *radical* meaning of the *two* words, or phrase כרת ברית.

The *first*, כרת, has no other signification given it by Lexicographers but that of *cutting*, &c. They do not deny that it signifies the *same* when joined with ברית, and accordingly render it *percutere, icere, ferire, scindere* *foedus*. And they give a *reason* for the phrase, *viz.* because beasts were *cut off*, or slain at making covenants or treaties*. But then, as *cutting off a covenant* was an uncouth expression, they soften it, by way of accommodation, to customs *now* in use, and render it to *make a covenant*. Mr. H. not

* Radix hæc (כרת) valde usitata est de foederum percussione propter ceremonias quæ in eo observabantur, *Psal.* l. 5. *Exod.* xxiv. 5, 6, 7, 8. Foedus enim facientes primo jurabant, postea transibant inter partes pecudis; quasi dicerent, discindatur, dividantur ejus membra, fiat sicut pecus istud, qui juramentum violaverit. Sicut habetur *Jer.* xxxiv. 18. See *Leigh's Critica sacra*, and *Homer's Iliad*, T. v. 292,—302.

not satisfied with *this* construction of ברית Berith, and his attention excited by the oddness of the phrase to *cut off a covenant* ; set about an enquiry after the signification of ברית, which, from the nature and genius of the *Hebrew*, he concluded must have a meaning which would *better* comport with the verb כרת to *cut off*, than *covenant*. It was not long before he found two places, *Jer.* ii. 22. and *Mal.* iii. 2. where the *radical idea* was given, and which the context determined to be *something that purifies*, by secreting, or separating the clean from the unclean ; so *purification* by *secretion* ; from whence he concluded, that it must come from a root that signifies to *secrete*, so *purify*, or *purify by secretion* ; and accordingly fixed upon the root בר, or, *Ḥc.* so rendered the phrase literally to *cut off a purifier*. “ And in this he rendered “ ברית by no other noun, than what was proper to accompany the verb by which it was “ governed in composition.” His next enquiry was, what were the *things cut off*. These he found to be *beasts in sacrifice*. What were these sacrifices, — *originals*, or *representatives* ? There is sufficient ground, I apprehend, to say they were *representatives*. Of *what*, is the next question ? And the answer is, of *Christ*, the *great purifier*. Hence, naturally, comes out the *reason* of the phrase to *cut off the purifier*. And let it, here, be observed, that, though other *Hebrew* words, besides כרת, are joined with ברית, as
נתן

נתן and קים;—yet, none of them signify to *make*. In objecting to *this sense of the phrase*, one would *reasonably* expect, that the Doctor would *prove* that ברית signified to *make*, and ברית signified *covenant*; and, indeed, unless he does *this*, he does *nothing*. But instead of this, he confesses that *carat* does signify to *cut off*, and *Berith*, *something that purifies*; but then says, that *carat*, when joined with *Berith*, must signify to *make*, and *the Berith*, which is coupled with *carat*, is a *different Berith*, from *that*, which in *Jer.* and *Mal.* signifies *purification*, that it comes from *another* root; though, what *that root is*, he, and his confederates are not agreed on, though they will have it to *signify a covenant*. He might as well have made *carat* to be *one* root, when coupled with *Berith*, and *another*, when used by itself, or with other words. Let the *candid* reader judge whether this be *decisive* evidence, and what weight it ought to have upon *ingenuous* minds. But *what* does the Doctor object against *carat Berith*, in its radical and primary sense, signifying to *cut off a purifier*? Why, *some texts* in scripture, *three* of which are particularly marked out, where, he thinks, translating it,—*making a covenant*, runs better.

It must be observed, that *phrases*, to which we have been *long* accustomed, *gain* upon the ear by *use* and time, and plead a kind of *prescription*, whether they be right or wrong; and

substituting *new ones* in their room, be they *ever so agreeable to sense* and reason, are not *so to the ear*, but meet with an opposition from the *sound*, though not from the *sense*. And the Doctor has not, *so sufficiently* attended to what Mr. H. has *proved* concerning the genius of the *Hebrew* language, as a *person*, who undertook to *oppose* and answer him, *should have done* ; and which, if the Doctor had done, would have forestalled his objections on this head. Mr. H. shews that but *one ruling or leading* idea runs through every root, which it retains, in part, in *every one* of its *derivatives*, or branches. But adds, that we *cannot*, in the *other languages*, express this idea by *one word* ; because the *formers* of other tongues, had *little*, or no regard to *ideas*, when they framed those languages ; so that the idea must be explained by *circumlocution* ; and the *Hebrew word* must be translated by *different words* in *different places*. דָּבָר *deber*, *ex. gr.* expresses *any thing that is secret*, and is *to be manifested to the sense of hearing, seeing, and feeling*.—So a secret to be revealed,—a mystery to be manifested,—a place or house wherein were things hidden, kept secret, which were to be revealed, as the *Holy of Holies*, which was *vailed*, till the *vail was rent* upon Christ's *realizing the types*, and typical actions, &c.—So a tract of land unknown, afterwards to be inhabited ; as each of the vast wildernesses were.—Creatures, natives of a place unknown, brought from thence,
and

and shewed, as apes, or, &c. fetched from the land of *Affur*.—Some small flying insect, invisible to sense, till it fly into the eye and offend it, so make it sensible of its being.—A plague, which acts invisibly, and not to be perceived but by its effects or symptoms, pain and death.—So a word, or, &c. which is the secret of the heart or mind, till it be spoken, or revealed.

Now, as the *original idea* is preserved, and yet דבר *deber* may be translated, occasionally, the *adytum*, *logos*, a *wilderness*, an *ape*, an *insect*, a *plague*, a *word*, *precept*, *institution*, or *matter*;—so it is with *Berith*, which may be rendered, occasionally, *covenant*, *league*, *confederacy*, or *bond*, as *Cranmer* often translates it in his Bible, where covenant now stands, or, &c. and yet the original idea of *secretion*, or *purification* be preserved; because *covenants*, *leagues*, *confederacies*, &c. were made and ratified by the parties *cutting off a Berith*, with a—*so help me the purifier*, or *so may I have the benefit of the great purification*, &c. as I perform my part. So that the phrase implies making a covenant, though, it does not *totidem verbis* express it; or, to make a covenant is not the literal translation of the words, or sense of the phrase, which the Doctor must prove it to be, if he would prove his point, and put an end to the controversy. Neither is this any new-invented salvo, or is it, in the least, weakening, or giving up the phrase, but a fair state of the case, and what Mr. H. has, occasionally, guarded against

against in his writings, in this, and in other words, that he might, if possible, prevent little idle cavils and wranglings about mere terms, which affect not the main matter. And the ingenious author of *Some Thoughts*, &c. speaks to it very plainly and handsomely; and this the Doctor could not avoid seeing, when he cited the passages adjoining to this paragraph, “ that
 “ to slay or *cut off Berith*, or the beasts representing *Berith*, the *purifier*, being the very sign
 “ or symbol, of the great, the original *covenant*
 “ for the salvation of mankind, which was to be
 “ repeated for confirmation of solemn *covenants*
 “ among men; the term or expression of *cutting*
 “ *off Berith*, or the *purifier*, came, in process
 “ of time, to signify the act, to which, amongst
 “ men, it was applied, the *making a covenant*;
 “ the word *Berith* retaining, nevertheless, its
 “ original signification, and to be taken in
 “ that sense, when the scope of the text requires
 “ it should.” So again, “ upon the same
 “ principle, the blood of *Berith*, the covenant,
 “ will signify the blood of the *purifier*, without
 “ excluding the notion of that blood being the
 “ *seal* and symbol of the *covenant*.”

After this, the *candid* reader will, I presume, think that the Doctor had little reason to move any question about the *radical* idea of כרת ברית, suppose it should be allowed, that it may sometimes be rendered to *make a covenant*. *Cutting off Berith*, a *clean beast in sacrifice*, was the act
 by

by which *covenants were made*; and when, by the context, the thing, made or ratified by that *act*, stands most in view, or is more present in the action, *making a covenant* occurs first to the mind, and that translation, may be more agreeable to the ear; but this does not prove that the original idea is not always conveyed by the force and grammatical propriety of the words כרת ברית. This is, indeed, the matter in dispute, and which I desire the reader will keep always in sight, and it will answer all the Doctor has advanced in *general*, but more *particularly*, p. 136. to the end.

Before I proceed, I shall beg leave to settle the *strict radical idea* of ברית, as, I hope, I have *that* of אלה; at least, what I, with all proper submission to the judgment of others, take to be its *strict* idea.

As I make אל the *primary* root in the words above; and אלה, יאל, &c. *derivatives*: So I take בר to be the *primary* root of the word now under consideration, and ברר (the ר *Resh* doubled) ברה, ברא, &c. to be likewise *derivatives*. Just as the *Greek grammarians* make τυπω, ἀτυπειω, τυπασω, τυμπανίζω, &c. *derivatives* from the *theme* τυπω. The Doctor has, himself, helped us to the *primary* image, when he says, [p. 107] “ that
 “ ברר, in the sense of *eligere*, occurs in scripture
 “ much oftener than in any other sense what-
 “ ever; as may be seen by the LXX versions
 “ of it in *Con. Kircher*, or *M. De Calasio*, edit.
 “ *Romaine*.

“ *Romaine*. Now, why may not ברית a *cove-*
 “ *nant*, come from ברר *elegit*, as well as ברית
 “ the *means of cleansing*, from ברר *purificavit* ?
 “ If it be said, that this root has but one origi-
 “ nal idea, which is to guide the sense and
 “ meaning of all its derivatives ; then, the que-
 “ stion will be, whether the sense of *eligere*,
 “ *secernere*, &c. be not prior in order to that
 “ of *purificare*, *mundare*, &c. as well as more
 “ frequent in use. For things are purified by
 “ *selecting* and *separating* them from mixtures,
 “ by taking forth the pretious from the vile, as
 “ *Jeremiab* expresses it, xv. 19.”

The *primary* and leading idea then of בר, is
secretion, so *election*, *selection*, *separation*, *purifi-*
cation, &c. as a verb, to *secrete*,—as a person,
be who secretes ; most eminently applied to
Christ, the *grand secreter* ; whose type, the *light*,
 is the *great secreter* in the macrocosm, and mi-
 crocosm ; who is ברה כחמה *bright as the fire*
of the sun, and who will purge כבר, *as this*
secreted matter, our dross, and take away our
 tin.—As a noun or thing, *secretion*, or that
 which *secretes*, a *secreting instrument*, or, &c.

And if the Doctor will, *candidly*, consider the
act of secretion ; he will see, how wonderfully
 these significations agree and tally with each
 other.—*Elegit*, *mundavit*, *tersit*, *purificavit*, *di-*
lucidavit, *declaravit*, Ecclef. viii. 18. *al. probavit*
vel examinavit, M. De Calasio. All come under
 the idea of *secretion* : And so does διακρίνει,

whence *διαθεσθαι*, as it signifies to *dispose*, &c. which is to separate things from confusion and mixture, and place or *dispose* them into proper place and order. So that *διαθεσθαι*, in part, retains the idea of *secretion*; of which a proper *disposition* is one of the effects.

When I make SECRETION the *primary* and ruling idea of ברית, I do not, as I apprehend, differ from Mr. H. but only assign the *efficient cause*, of which *purification* is the *effect*, for the signification of the root בר. That most ingenious and able writer, is very concise in his *chapter upon Berith*; only throws out a *few hints* for others to improve.—*Just* tells us what, he thinks, is the *root*, but stays not to *investigate the idea*, so uses the general word *purifier*, *purification*, &c. without *determining* what was *particularly* implied in the root. His words are these.—“ As the purport of ברית is a matter
 “ of the utmost importance, and in contest
 “ between the apostate *Jews* and us, and as
 “ we cannot expect to find it fairly translated;
 “ though it deserves and requires a *volume* to
 “ set it and the words and things which are
 “ joined with it, or depend upon it, right; I
 “ cannot pass it, I must make a *short* attempt.
 “ They have translated the word *covenant*, which
 “ gives no expressive, or determinate idea, nor
 “ have they given us any account what they
 “ mean by it. And by making the word, sub-
 “ stituted for the thing promised, or covenanted

“ to be given or granted, stand for the words
 “ of the promise or covenant, they have left it
 “ uncertain what the thing is. They have sup-
 “ posed that this word comes from בר *puritas*,
 “ *lux*, but have not given us the least appear-
 “ ance of that root in the idea.”

Indeed, *light* yields the *full* image.—It is, itself, *secreted* by the solar fire, and made כחמה ברה bright, and clear as the fire itself, from whence it proceeds pure and undefiled, and becomes the *grand secreter* in nature.—Just as its *antitype* was *made perfect by sufferings*; by interposing himself between the wrath of the father and us, so becoming אלוה, and thereby qualified to dispense the benefits of his sufferings, *spiritual secretion, purification, &c.* on all his faithful servants.

Having laid down these premises, which, if *duly* weighed, would be a *sufficient* answer to every objection the Doctor has made;—yet, I shall attend him page by page, through all his labyrinth of art and wiles: And to avoid confusion shall use the words *purifier, purification, &c.* where the *context* does not oblige me to change them for *secreter, secretion, &c.*—Only beg the reader will be pleased to bear in mind; that *secretion*, is the *strict, radical idea* of ברית.

The Doctor, not quite *so candid* and *ingenuous* as he professes; takes advantage of Mr. C's retaining the word *covenant* in his citation of *Hos. vi. 7.* “ But they like *Adam*, have trans-
 “ gressed.

“transgressed the *covenant*,” and thence argues, that Mr. C. allows *Berith*, to be *there* rightly translated *covenant*. Mr. C. had before given the idea of the word, and had *no intention*, or occasion in every text he cited, where the word occurred, to *alter* the translation. The *radical idea* of the word, and the *original* of the phrase, was, *what* he was laying before his hearers, and is *what* we are *now* contesting. When *this* is settled; the phrase may be rendered, (as is remarked above) by *making a covenant, a treaty, or, &c.* without any offence to me;—and keep, only; the *true* idea always in view, and *all the consequences*, Mr. H. and his friends have drawn from it, *will naturally follow*. And it is as mere *quibbling* to take advantage of Mr. C’s retaining the word *covenant*, as it would be in me to say, the Doctor allowed of the translation of ברית by *purifier*; because, p. 105 and 131. he uses the phrase to *cut off a purifier*.

But he insists that “*Berith*, in this text of “*Hosea*, must be understood in a sense, in “which it is as capable of application to *Adam*, “as it is to those, of whom the prophet complains.” If so, then it will prove that they transgressed the same covenant which *Adam* did, —supposing *Berith* to be *covenant* here. *Adam’s Berith* was, to observe the command, not to eat of the *tree of good and evil*; which, by eating, he transgressed. If, therefore, *Berith* be applied to *them*, as it must be applied to *Adam*,

it will prove that they transgressed *Berith*, by eating of the tree of *good and evil*. “ But the “ idea of *purification* (says the Doctor) is not “ conveyed in this first *Berith* made with man.” But the idea of *secrection* is conveyed ; because, *Adam*, tho’ created perfect, was yet in a state of *probation*, in order to attain *higher degrees* of perfection, to *secrete*, and qualify him for actual admission into heaven : And *this* may be called his *Berith*, or *terms of secrection*.

If you translate *Berith*,—*covenant*, you must allow it to mean *one kind* of covenant, when applied to *Adam*, and *another*, when applied to the persons in the text : Why, refuse the same allowance to *Berith*, translated *secrection* ? God did require some terms of *Adam* suitable to his state.—His fall made it necessary to change those terms, and make others, better adapted to his fallen state ; but yet each of these terms may, I apprehend, be called *Berith*, because, *Adam*, even in his *first* state, was not *pure enough to see God*, till he had performed his *Berith* ; so that *Berith*, even applied to the *first man*, conveys the idea of *secrection*, which is the *primary idea* of the word. But I do not see that the context requires us to apply *Berith* to *Adam*. All that the text implies is, as our translation renders it, that the persons, therein mentioned, had transgressed *Berith* like MEN, that is, *the nations round about them*, in whom the *old Adam* was predominant, and ruled in their members.

Adam,

Adam, and *sons of Adam*, is a manner of speaking used in the Bible, for the *unregenerate*, *apostates*, or unbelievers, too often to require citations to prove it. So that, what the text says, is, that the *people*, of whom the prophet complains, had *transgressed*, disregarded the *purifier*, and terms of *purification*, or *secrection*, whereby they were *secreted*, or separated from *dead works to serve the living God*;—like the idolatrous Heathens that were round about them. But, if *Berith* shall yet be thought to be applicable to *Adam*, taken as the *first man*, its original idea of *secrection* will construe the text, and free it from Dr. Sharp's consequences; because the command given to *Adam*, was a certain condition, which God did *set apart*, and so *secrete*, to be performed by him; and which did *secrete*, and keep him separate from sin, *so pure and perfect*: And *secrection* implies no supposition of a *pre-contracted pollution*, as the term *purification* may be judged to do; upon which, as I presume, the Doctor formed his objection. The Doctor's next objection is of the same nature, founded upon Mr. C's retaining the word *maketh*, by which our translation renders כרת in the text, Deut. xxix. 12. "That thou shouldest enter into
 " *Berith*, with the Lord thy God, and into his
 " *Alc*, which the Lord thy God *maketh* with
 " thee this day." And he thence argues,
 " that here are two places, in the one of which
 " *Berith* is allowed to signify *covenant*, and the
 " other,

“ other, *carat* to signify *make*, which put together, prove that *carat Berith* is *to make a covenant*. And thinks the matter might fairly “ enough be rested here.”——I wish it had! But the Doctor’s zeal to discover, or rather to *confound* the true *signification, use, and propriety of Berith*, has led him on 86 pages further.

One of these texts, I have endeavoured to shew, is not liable to the inferences and conclusions which the Doctor draws from it; and I now proceed to shew that neither is the *other*. The inference he makes here is, that, “ if *carat* “ is applicable to *alah*, in whatever sense it is “ so, it may be equally applicable to *Berith*. “ And because it retaineth not its sense of “ *cutting*, or *cutting off*, when applied to an “ oath; therefore it retaineth not that sense, “ in this place at least, when applied to *Berith*.”

But where is the necessity of making the verb *carat* applicable to *both* the nouns, *Berith*, and *Alah*? The Doctor’s great reading cannot but afford him *instances enough*, in both sacred and prophane authors, of *verbs* placed between *two* nouns, which, yet, are applicable only to *one* of them. I shall, however, produce *two*; one, from the N. T. and the other, from the O. T. *Luke* i. 64. “ And his (*Zacharias*’s) mouth was “ *opened* immediately, and his tongue” *was loosed*, adds our translation, but there is no verb in the original but *ανωχθη*. Now, is it any objection to *ανωχθη* signifying *opened*, because it is

not applicable to the other noun *tongue*? So, 2 Sam. xxi. 10.—“ And suffered neither the birds of the air to *rest* on them by day, nor the beasts of the field by night.”—Here the verb נָוַח can only answer to the *first* noun, viz. the *birds*, and is not *equally* applicable to the *other* noun, viz. the *beasts*. Yet, because it retaineth not its sense of *resting* when applied to the *beasts*, does it follow, that it retaineth not that sense when applied to the *birds*? From these two instances, then, *carat* may retain its sense of *cutting off*, and be applicable to *Berith*, tho’ not to *Ale*. The *English* verb *make*, is not *equally* applicable to *oath*, as it is to *covenant*; tho’, as it *makes* for the Doctor, no exception is taken to it. To *make an oath*, is not much better *English* than to *cut off an oath*; and yet this must be the translation of כרת אלה *carat Ale*, if *carat* is rendered to *make*, and is applied to *Ale*. So to *enter*, or *pass over into an oath*, is not so good *English*, as to *enter into a covenant*, tho’, perhaps, made less grating to the ear, by being joined to that phrase. However, עבר agrees as ill with אלה as כרת; and if no reasonable objection is made against the sense put upon עבר, because it is not equally applicable to אלה as to ברית, why should there be any made to כרת?^b

2 Chron.

^b If I may speak my own opinion, which yet I do with great deference to those from whom I may dissent, I think

2 Chron. xvi. 2, 3. " Then *Afa* sent to *Benbadad* king of *Syria*, who dwelt at *Damascus*,
 " saying, there is *Berith* between me and thee;
 " as there was between my father and thy
 " father;—Go, (*הפך בריתך*) *break*, or set at
 " nought *thy Berith* with *Baasha*, &c."

Here the Doctor asks,—“ in what sense these
 “ *leagues*,” (the word in our translation for
Berith) “ were *purifiers* of either of them ?

The *force* of this objection lies wholly in *his*
artful way of putting the question. *Leagues*, or
 covenants were not *purifiers*, but they were
 made by cutting off *Berith*, the typical puri-
 fier. And therefore, in an *ideal language*, as
 Mr. *H.* has shewn the *Hebrew is*, *Berith* must
 be used for them. In covenants between man
 and man, *cutting off Berith*, was an exhibition
 of the original *Berith*, which made peace be-
 tween the *Aleim* and *men*, and bound men to
 be subject to the *Aleim*, and to *keep faith with*
each other. So telling *Benbadad* that there was
Berith between them, was referring him to that
 obligation by which he was bound to perform
 certain conditions, and by breaking that obli-
 gation, he broke the *league*, of which *Berith*
 was the sanction : So *broke*, or set at nought his
Berith.

Suppose

כרת in this place, equally applicable to *אלה* as to *ברית* ;
 for the sacrifice may be called the *interposing* mean, as well
 as the *secrating* or *purifying* mean ; and then *כרת* will be
 applicable to each.

Suppose it was the constant custom for kings to take the sacrament together upon any solemn alliance, or league ;—would it not be as intelligible and proper to say, there is the *sacrament between them*, as to say, there is a *league* ? &c. Nay, would it not be *more proper* and expressive, as it implied the *bigb obligation* they were under to fulfil their engagements ? Would not the term *sacrament*, imply the *receiving* of the bread and wine, as *symbols* of the body and blood of Christ ? And would not the making use of *the term* prove, that they received the sacrament, upon such occasions ? And of what weight would the Doctor's question be—— “ In what sense were these leagues *sacraments* of either “ of them ? ” This will explain the other text, 1 Sam. xl. 1, 2.—*Job* v. 23. *Eliphaz* tells *Job*, —— “ thou shalt be in *league* (Berith) with the “ stones of the field, and the beasts of the field “ shall be at peace with thee,” or as it is in *Hebrew*, “ *with the stones of the field is thy purifier*.” The Doctor asks, “ what idea of *purification* does the word convey here ? ”

Before I answer, I beg leave to ask the Doctor in my turn,——what idea of *covenant* does it convey ? Or how could the stones of the field be in *league* with *Job* ? Unless, as the late Mr. *Bedford* supposed, (who made *this very* objection fourteen years ago) *Job* stood god-father, or proxy for the stones, and promised in their names. The Rev^d. Mr. *Gittins* returned an

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answer

answer to this objection, which I shall enlarge upon. The original covenant, between the persons in Jehovah, was, on their part, to cut off, in their own pre-appointed time, *Christ* the *great Berith* of all nations: Man's part was to exhibit *this*, by cutting off *typical Beriths*, according to God's institution, with *faith* in the *original*, the *complement* to *this*, and every other service. And the exhibition of it by man, was an appeal to God's part, the original Berith,—was pleading man's pardon, in God's act of grace,—was *putting God in mind*, (to speak after the manner of men) of *his act of oblivion thro' Christ*, the *real Berith*, who was the *lamb slain before the foundation of the world*.

Upon the account, and by the virtue of *this Berith*; *Adam*, after his fall, *was admitted to pardon*.—Upon the same account, *Noah* and his family were saved in the ark; because, as we may infer, *he alone*, of all the earth, had *continued to perform*, in the instituted manner, the *typical services*, which made him *upright*, and *perfect in his generations*. After the deluge, *Noah*, upon coming out of the ark, offered *burnt offerings*, *so cut off a Berith*, which was, emblematically, exhibiting the *interposition*, and *satisfaction* of the great Berith to the *Aleim*; and *Jehovah* smelled a savour of *rest*, or *atonement*, which induced him to promise, that the *earth should no more be destroyed by a flood*; and that “seed-time, and harvest, cold and heat,
“ and

“ and summer and winter, and day and night, “ should not cease.” And he appointed the bow in the cloud for אֹרֶךְ a *token, sign, or memorial* of the *Berith*. “ And the bow shall be in “ the cloud, and I will look upon it, that I “ may remember the everlasting Berith.” It is to *this*, I presume, that *Elipbaz* alludes and refers, when he tells *Job*, that if he would seek God, and commit his cause unto him, his *Berith*, purifier, (by the efficacy of whose interposition the curse was taken off,) should be with (אֲבָנֵי) the *masses, glebes, or concreted* (or built up) *masses* of the field; for the *word* signifies an *heap*, or, *concrete of any species of atoms adbering by compressure*, as well as *stones*, which consist of atoms bound together in the hardest manner.

What *absurdity* is there, now, in saying, that *the person who was to purify him*, soul and body, would make the land *give its increase*, and prevent *the wild beasts from hurting him*? As one part of *Cain's* curse for his crime, was, that the *earth*, when he tilled, *should not yield its strength*; —so, as *this* was the punishment of disobedience, the *reverse* was the reward of obedience. Men, at *that time of day*, did not think they had *any right to peace, plenty*, or any convenience of life, or even *to life itself*, but through the *mediation of Christ*, the *great*, the *original Berith*.

This conviction, made them refer to it, in *all their concerns*, and intercourses one with another. The *Heathens* had their *Berith*, and, though it

was *only* the *material* cleanser and secreteer ; yet, they paid the *same* acknowledgments to *it*, as believers did to the *real Berith*, the *true sun of righteousness*, with healing in his wings.

But *we*, in this *self-sufficient* age, are so full of *natural light*, *natural religion*, *natural purity*, and such like ;—that to mention *any purifier*, but our own *pure-selves*, seems an affront to the *dignity* of human nature : And we have this *pure stuff*, so driven into our ears from the pulpit, as well as press ; that there is no wonder we are so startled, when told of *ezrat Berith*, in the scripture sense of *purification*, or *cutting off a purifier*, as a type of Christ ; and *this*, in affairs, which we every day transact, without having the least thought of, or regard to, that grand affair, or person.

I shall leave these texts with the reader, for him to judge, whether they are so much on the *treaty*, or *covenanting side*, as wholly to exclude the *purifying side* ; as the *Doctor*, too *ludicrously*, in my humble opinion, for so solemn a personage, *is pleased to express it*.

His next texts are, *Josb. ix. 6*. “ Where the
 “ *Gibeonites*, by craft make a *treaty* with *Josbua*.
 “ 1 *Sam. xxiii. 18*.—Where *David* and *Jonathan*
 “ enter secretly into *covenant* in a wood. And
 “ 2 *Chron. xxiii. 1*.—Where *Jeboiada* strength-
 “ ened himself by taking the captains of hun-
 “ dreds into *covenant* with him. In all which
 “ places, *ברית* is joined with *ברית*, and yet,”
 (says

(says the Doctor, and what will not Doctors say) “ in none of them can a sacrifice be supposed to have intervened, or been solemnized “ between the parties, or any other rite or “ ceremony used, which might denote the *cutting off a purifier*.” But how does *this* appear? I wish the Doctor had given us his *reasons*, rather than his *ipse dixit*; which, not being *Aristotelian* enough absolutely to acquiesce in,—I beg leave to ask, *how* these treaties and covenants were made? *Some* rite, *some* ceremony must be used: And was not cutting off Berith in sacrifice, the *constant, usual ceremony* in all such cases? Does not the scripture give us *instances enough*, where *cutting off Berith*, was the *ratification* of treaties and covenants, to *build a reasonable supposition on*, that *this rite* was used upon *every similar occasion*? Indeed, the phrase *carat Berith*, implies it, and *Psal.* l. 5. explains it of sacrifice; so that in the places where *carat Berith* occurs, a *sacrificial* act must be supposed to have been performed. In the *first* case of *Joshua* and the *Gibeonites*; can it be supposed, that, as they were *conscious* of their fraud, they would not have the *strongest security* they could, and *this was sacrifice*, cutting off Berith, and passing between the divided parts of the sacrifice, as we learn, *Gen.* xv. 17, 18. and *Jer.* xxxiv. 18.—Ver. 15. it is said, that *Joshua made peace with them*, (Heb. יעש להם שלום) and cut off Berith with them. Now, if *Berith* did signify

covenant;

covenant ; one would think, that the verb *יעש*, which does signify to *make*, would have been used with it, as well as with *שלום* ; For why not *say*, *יעש ברית*, as well as *יעש שלום* ? And as it is not *so said*, it is a collateral proof, that *carat Berith* does not signify to *make a covenant*. Besides, to *make peace*, and *make a treaty*, or *covenant*, sounds very like a *tautology* ; but to *make peace* with them, and *cut off Berith*, in confirmation of it, or, as it is said, *to let them live*, is, I humbly conceive, a more natural account of the passage. In the second case of *David* and *Jonathan*, *Dr. Delany*, in his *life of David*, is of opinion, that “ they renewed “ the solemn and sacred covenant, they had, “ long since, entered into, for more solemnity, “ as well as mutual satisfaction, in the presence “ of *Abiathar* the priest, and *Gad* the prophet “ of God.” And as *Abiathar* had with him the *Ephod*, which *David* consulted but a little before ; and *David* had with him 600 men and cattle, &c. I must beg leave to offer it as no *unreasonable*, much less *groundless* supposition, that this was done by sacrifice.—So in the third case, where *Jehoiada* strengthened himself by *binding* the captains of hundreds to him ; would he not do it by the most solemn *binding אֵל* ? And *this* was *sacrifice*.

The Doctor very *artfully*, tho’ not quite so *candidly*, says nothing here, *how*, he supposes, *covenants were made* ; because, tho’ to the point
in

in debate, it makes against him. For if sacrifice was the usual rite, (and that it was, we have the concurrent testimony both of sacred and prophane authors) then, *carat Berith*, must, in *these* places, and that very properly, signify to *cut off a purifier*, and implies making a covenant, as it was the thing confirmed by *carat Berith*. For as the *type*, and the *thing typified* bore, each, the *same name*, so may the *rite confirming*, and the *thing*, by that rite, *confirmed*.

The Doctor's next attempt is to shew that *Berith* has " yet another signification, differing " as much from the *idea* of treaty on the one " hand, as it does from the *idea* of purification " on the other hand." But why does he talk of *ideas*, who has no sort of regard to them,—but labours to make *one* and the *same* Hebrew word signify *this*, or *that*, or *any thing*, without having any *ideal*, radical signification at all? Now *Berith* is to signify a *statute*, the same as חק;—and to prove this, he cites *Jer.* xxxiii. 20. " If ye can (page 101.) break my 'covenant " (בריתי) of the day, and my covenant of the " night, that there should not be day and night " in their season; then may also my covenant " (בריתי) be broken with *David* my servant." And again, ver. 25. " if my covenant (בריתי) " be not with day and night, if I have not appointed the ordinances of heaven, צו. (חקות שמים.)

Mr.

Mr. *H.* in his *Trinity of the Gentiles*, under the word *Berith*, has explained these texts, and shewn how *Berith* may keep its signification of *purification*;—yet the Doctor has taken *no notice* of it. Suppose, he thought the *explanation* wrong;—the *candid* and *ingenuous* opponent should have *given*, and *confuted* it. And he could not *but see it*, because he refers to this *treatise on Berith*, and cites from it, more than once, in *this very dissertation*.

Mr. *H.* thus paraphrases the text, (Trin. Gent. edit. *Hodges*, p. 383.) “ If you can invalidate “ the purification which was by you exhibited, “ by sacrifice, cutting off *Berith*, and I accept- “ ed, when I promised or granted the continu- “ ation of days, &c. that there should not be “ day, &c.—then may also my terms of puri- “ fication be invalidated with *David*.”—These terms stood upon the same footing, and the *purifier*, that was to rise from the house of *David*, was the consideration upon which day and night were re-granted, after being suspended during the flood: And the continuation of them in their several חקות, was a kind of earnest, that the *Berith*, would, in due time, arise from the house of *David*. Though, I think, this paraphrastical explanation of the text by Mr. *H.* just and conclusive;—yet, if we give *Berith* in this place, its primary sense of *secretion*, it will cut off all cavils; and the text will read, “ if you can break my *secretion* of the day, and

“ my secretion of the night, or my *secreter* the
 “ day, and my secreter the night, that there
 “ should not be day and night in their seasons,”
 &c.—For what is *day* and *night*, but a *se-*
cretion, or *secreter* from *darkness* into *light*, and
 from *light* into *darkness*? The great luminaries
 of heaven were appointed (*Gen.* i. 14. 16.) to
divide the day from the night, and to rule in the
 day and in the night; and this is done, by their
secreting the *atoms* from the *grains*, and the
grains from the *atoms*, or the grosser parts of the
 air from the finer, and *vice versa*, and thereby
 keeping up a just proportion of each, for the
 alternate states of day and night, &c. But
 further, says the Doctor, (p. 102.) “ as *Berith*
 “ is found to signify an ordinance, or settled
 “ appointment, so it is used sometimes simply
 “ for a *command*, *præceptum*.” Above, it only
seemed to signify the same with $\pi\eta$ an *ordinance*,
 &c. *here*, it amounts to a *proof* that it does so.
 This is an *artful change* of style, at *which*, the
 Doctor is very quick; and which I *remark*, that
 the reader may be *aware*, and not suffer himself
 to be *mised by it*. In proof of this last signifi-
 cation of *Berith*, he cites, from *Witsius*, *De fœdere*,
Jer. xxxiv. 13, 14. who renders it *præceptum*,—
Deut. iv. 12.—ix. 9, 11, 15. *Num.* x. 23. and
1 Kings xi. 11. in which last place the LXX
 render it *τας εντολας*, or the commandments;—
 and then says, “ what is the result of these
 “ observations? I conceive it is this: That

“ *Berith* has at least three significations in scripture, viz. 1. a *treaty* or *covenant*, whether religious or civil. 2. An *ordinance*, *statute*, or *commandment*. 3. *Soap*, or *something* which is *deterfve*.” He might have added, 4. *μαρτυριον* *witness*, by which the LXX render it, *Deut. ix. 15*.

The result of his observations *should have been positive evidence*, that *Berith* had not the *idea of secretion*, or *purification*, and not by *what words* the *versions* had rendered it. It *may*, and *must*, agreeably to the nature of an *ideal* language, *be used* for every thing that has the *idea of secretion*, &c. how unlike soever it may be in other respects. So a *treaty*, or *covenant*, whether it be religious, or civil, besides being ratified by *cutting off Berith*, is a *secreting instrument*, which *secretes*, so limits to certain conditions, &c. exclusive of others ; so is an *ordinance*, or *command*, or *statute*, &c. So that *allowing* these translations, *they will do the Doctor little service* : And the result will be, that these *three* significations, which he has been labouring to prove *Berith* to have, will *naturally* and *fairly coincide* with its *primary* idea of *secretion*. The *decatalogue* was to *secrete*, so keep the *Jews* pure from the abominations and pollutions of the *Heathens* ; so it is very properly stiled *Berith*, *Deut. iv. 12*. So are the two tables on which the decatalogue was wrote, *Deut. ix. 9, 11, 15*. And the *ark* had upon it the cherubim, the emblems of the
great

great ones, the Aleim, and the Berith ;—so in a most particular manner *vindicates* to itself the name *Berith*. And I submit it to the reader, whether *Num. x. 33. et al. ארון ברית יהוה*, may not be rendered, *the ark of the purifier Jehovah*. And let me add, that *Josh. vi. 6, 7, 9, 11, 12.* the ark is stiled *indifferently*, the *ark of Berith*, and the *ark of Jehovah*. And there is a remarkable text, *Lev. xxvi. 25.* where God threatens the *Jews*, “ that if they walk contrary “ to him, he will *bring a sword* upon them, “ that shall *avenge the quarrel of Berith* :” — Which looks as if *Berith* was a *person*, and to be taken *personally* in this place. And we know, that the *sword of the Romans* was actually *brought by God* upon the *Jews*, for rejecting *Christ*. From all which, I, with submission, apprehend, that the Doctor has not yet produced the places which forbid the *sense of purifier* ; which *sense* the context confirms, in all the places above cited, as, I hope, I have made out to the satisfaction of the *candid* reader.

The Doctor (p. 103.) adds, “ and that all “ men, as far as appears, have been, for these “ reasons, satisfied with these expositions of it, “ till very lately.” And then asks, “ how “ happens it, that what hath given satisfaction “ all along, should not be able to give it now ?”

Had he read Mr. *H.* he would have met with an answer to his question. An honest and laudable zeal to *free christians* from the *shackles*,

with which the *apostate Jews* had fettered *them*, and the *Hebrew scriptures*, put this worthy *layman* upon his enquiries,—and he happened to be *more* successful in them, and to see *further*, than our D. Ds, —for which, *he* is never to be *forgiven*, and his *followers* are to be *brow-beaten* and discouraged by their *superior* clergy.—So criminal is it, not to be, like our betters, content with our ignorance.

In the next paragraph, the Doctor seems to aim at an answer to his own question; for he says, “ the reason, if *I apprehend it rightly*, “ which is alledged for construing ברית, constantly a *purifier*, or at least for affirming, “ that the *idea of purification* is constantly conveyed by it, is this, drawn from the nature, “ as is said, of the *Hebrew* tongue, viz. that “ there is some one predominant, and ruling “ idea in every *Hebrew* root, which is conveyed, “ and ought to be preserved in all the derivatives from that root: And that this idea is “ first taken from sensible objects, and afterwards applied in a spiritual sense.” P. 103. And cites at the bottom of the page Mr. H’s words, *Trin. Gent.* edit. *Hodges*, p. 362.

Had the Doctor *apprehended* Mr. H. *rightly*, his *dissertations* would not have been wrote. But he seems to be afraid to *apprehend* him *rightly*. For why did not the Doctor *show*, that *what* Mr. H. says, *is not true*, viz. that the *Hebrew* is not an *ideal* language? &c. Mr. H. has said enough

enough to convince any person, in whom the spirit of opposition is not *predominant*, that the *nature of the Hebrew tongue* is, what he represents it. And as the Doctor allows this *may be* the case in *many* words, (p. 104.) he should have shewn it would not hold in *all*, at least, that it would not hold in the *word in dispute*. But so far is the Doctor from *this*, that he endeavours to persuade his reader, that ברית *covenant*, and ברית *purifier*, (though the word consists of the very same *Hebrew* letters) are *two* words, as distinct as *covenant*, and *purifier*; and “supposing them both derived from the same root ברר; yet they may have as different senses, as the verb itself hath.” p. 106.

If the *verb* has (as I have shewn above) but *one* leading idea, then the *noun* can have *no more than one*, and that none other, but what the *verb* hath. And here, I agree with the Doctor, that *secernere* is the *primary* idea, and *purificare, mundare, &c.* *secondary* ones. And, I think, a *candid* and *ingenuous* opponent, as the Doctor, at first setting out, promised to be, should have *disproved* our position,—“that this root,” (and we say, every root) “has but one original idea, which is to guide the sense and meaning of all its derivatives,”—before he had so *roundly* asserted the contrary, without *any proof at all*.

But the Doctor says,—“let us observe what is more *material*, that ברית *covenant*, and ברית *purifier*,” (here again he wants to make
two

two words of them) “ may come, as noted above, from *different roots*.” p. 108.

This is, indeed, *so material*, that, if the Doctor can *prove it*, there will be an *end* of the controversy, at least, *with regard to myself*. For if an *Hebrew word*, of the *same* letters, is to be derived, *now* from one root, *now* from another, and so change its roots at pleasure,—there can be no *sufficient* evidence to determine *this*, or, indeed, *any point* in debate. For, *whatever verb* is fixed upon as the *root*, it will be easy for the opponent to answer,—we allow it in *this* place, but in *that* in dispute, *some other* verb is its *radix*, which signifies so and so. And, by *this* means, the *Hebrew* will be the most *idle, vague, ductile, insignificant* language in the world; and the Bible no longer the religion of protestants.

As *Mahomed* had been of such eminent service to the Doctor in his former *Dissertation on Elohim*; I expected, he would have been called in here: But consulting a friend knowing in the *Arabic* tongue, (to whom I have been already obliged, for I do not understand it myself,) I am informed, that, tho’ the *Arabic* has a word of near the same sound and letters with ברית and כרת, yet it has not, among its *meddly* of significations, any one that favours the *covenanting* side. And this, probably, makes the Doctor say,—“ if it be asked, whether the root ברה have the *idea* of *covenanting* in it, I *cannot say it bath*.” p. 109. *This*, one would

think, is *giving up the point* ; but he adds,——
 “ neither is it necessary that it should.” Ibid.

Now, this is *pretty odd*, when the dispute is, whether *Berith* signifies *covenant*, or *purifier*. Could he prove that any root from which he deduces ברית, had the idea of *covenant* ; he would then *have some shadow* of pretence, that ברית כרת might signify to *make a covenant* ; but surely, it is an *uncommon* way of arguing, that ברית כרת is to *make a covenant*, because the root from which ברית is deduced, has not the idea of *covenant*, and כרת, as a *verb*, and *noun*, constantly signifies to *cut off*, *excision*, &c. And, I believe, the reader, in a dispute about the signification of a word, will judge it incumbent upon *him*, who opposes the *given signification*, and contends for *another*, to prove, that the *root* from whence he derives it, has the *idea*, and the *word the signification*, for which he contends. If *this* is not necessary, I know not *what* is, or how the dispute can be ended. This is done on *our part*. We say, that ברית is deduced from בר, the primary root ; whose leading idea is *secretion*, so *purification* ; and so signifies *be*, or *that*, which *secretes*, so *purifies*. The Doctor says, it is deduced from ברה, or ברא, *neither of which*, by his own confession, have the *idea of covenant*.——Let the *candid* reader judge for himself, who has the most reason on his side.

We are next presented with some texts, where ברית occurs, and does not, as the Doctor thinks, read so well *purifier*, or *purification*, as *covenant*, or, &c. These texts are, *Obad.* 7. “ the men “ of (בריתך) *thy confederacy*. *Mal.* ii. 14. the “ wife of (בריתך) *thy covenant*. *Isa.* xxviii. “ 18. your Berith,—with death, shall be dis- “ annulled, and your (חזות vision) *agreement* “ with *bell*, (שאל) shall not stand. And, “ *1 Kings* xx. 34. then said *Abab*, *I will send “ thee away with this Berith,*” (Heb. ואני בשלחך בברית אשריך) which, I humbly apprehend, should be rendered, I will admit thee into Berith^c, *terms of purification*;—so he cut off Berith with him, לו or, *for the benefit of him*, and let him go. p. 113.

Now, I ask, *what is there* in these texts to destroy the *ideal*, radical import of the word ברית? *Men of thy confederacy*,—and *wife of thy covenant*, would sound as oddly, as *purifier*, or *purification*; had not custom reconciled the expressions to the ear. But what, pray, is meant by *men of thy confederacy*? If men, who have *entered into a confederacy*; I beg leave to ask, *how* this confederacy was confirmed, or ratified?

Whatever

^c Persons, *formerly*, were admitted into, and made *parties* to covenants, &c. by passing between the *parts* of the divided sacrifice; as *now* they are by having their names inserted into written deeds, and then signing and sealing them. So to *enter*, or *admit* into Berith, is a manner of speaking, expressive, and descriptive of their manner of acting.

Whatever our author may answer ; all other authors agree, that sacrifice was the common rite, by which covenants, agreements, confederacies were ratified. And then, *אֲנָשִׁי בְרִיתךָ* may be rendered, *men who have cut off a purifier with thee*. And this will be justified by the translators, in this same verse, rendering, *אֲנָשִׁי לֶחֶמְךָ* *men of thy bread; by the men who have eat thy bread*. The wife of thy Berith; secreter, or purifier, is spoken, if I take it rightly, of the church ;—and Christ, the real purifier, was her husband : So the words will explain themselves. And *Isa.* xxviii. 18. will be explained, by considering that the Jews, when they apostatized from Christ, the true Berith, set up the material light for their Berith.——So the prophet tells them, that when Christ should come, (who is promised, ver. 16. under the corner stone, and so applied in the N. T.) their purifier would not be able to deliver them from death, as they vainly imagined ; but that stone, which, they refused, would fall upon them, and grind them to powder ;——as was verified by the event.

As to the Doctor's evasive question, “ whether it would cast more light on the history of Benbadad's release by Abab, on his promise that the cities should be restored to Israel,”—(*1 Kings* xx. 34. as above) to have it rendered *purifier*, or *purification* ? I answer, that it casts the same light upon the history, as covenant ; but the question is not, whether it

X

would

would *cast more light* on every particular text; but, whether the *radical* idea of the word will not *bold*, or whether there be any thing in the text, which forbids that idea.

However, *this light* it will cast, not only on *this history*, but the *whole history* of the Bible, viz. that the *Jews* were not that *carnal* people, that some divines have supposed them, but, “ although they were not named *christian* men, “ yet was it a *christian faith* which they had ; “ for they looked for all the benefits of God the “ Father, through the merits of his Son Jesu “ Christ. This difference is between them and “ us, that they looked when Christ should “ come, and we be in the time when he is “ come.” Or as St. *Austin* has it,—“ *res ipsa,* “ *quæ nunc christiana religio nuncupatur, erat* “ *et apud ANTIQUOS, nec defuit ab INI-* “ *TIO generis humani, quousque ipse Christus* “ *venerit in carne ; unde vera religio, quæ jam* “ *erat, cæpit appellari christiana.*” Nay, this single phrase, had our D. Ds known the meaning, or understood the importance of the words in the original, would have confuted that whimsical, to say no worse, proposition of Mr. *W’s*, “ that the doctrine of a future state of rewards “ and punishments, is not to be found in, nor “ did make part of the *mosaic* dispensation.” And it would free us from that *multiplicity* of covenants between God and man, which has, the *misconstruction* of these words, for its only foundation.

His

His next text is so full a proof that the *victim*, or sacrifice, is called *Berith*, that I am at a loss why he brought it. It is *Jer. xxxiv. 18.* cited by Mr. *H. Trin. Gent. p. 366.* “ I will give
 “ the men that have transgressed my *Berith*,
 “ which have not established the words, or
 “ things, of the *Berith* which they *have cut off*
 “ before my faces, the *calf* which they *cut in*
 “ *twain*, and passed between the parts thereof^d.”
p. 114. Is not the *calf* here called *Berith*, and
 what we render *make a covenant*, expressly said
 to be a sacrifice? *viz.* cutting the calf in twain,
 and passing between its parts.

But he asks, “ what sense shall we make of
 “ transgressing the *purifier*?” Was not every
 transgression, a transgression against the *purifier*,
 and the terms of his purification? For these are
 X 2 the

^d *Munster*, upon this text, says, “ hic erat ritus ineundi
 “ foederis a priscis temporibus observatus, et a *facto Abrabæ*,
 “ *Gen. xv. desumptus.* Dividebatur enim vacca in duas
 “ partes, et transibatur per medium earum, representaba-
 “ turque per id, devotio gravissima. Nam significabat ritus
 “ ille, ut, si quis dolo malo diceffisset a pollicitis, illum
 “ quoque secaret Dominus et occideret horrendo.”

And God threatens this in his law by the *sacrificial* word
 כרת. — “ The soul that transgresses shall be *cut off*.”
 Now, I would beg leave to observe, that if the *fact of*
Abraham, Gen. xv. gave rise to the rite of *ineundi fœderis*,
 and this fact be termed כרת כרת; then these words
 will signify to *cut off the victim* in sacrifice, and the victim,
 or thing *cut off*, is called *Berith*. And if the idea of puri-
 fication be conveyed by the fact of sacrifice, as the Doctor
confesses below, then, the idea of purification is conveyed
 by *Berith*.

the only terms that subsist between God and fallen man: For *without shedding of blood there is no remission*; and was not this *shedding of blood, typical of the blood of Christ*, so cutting off a typical *Berith*? And was not every transgressor of the *Berith*, to be *cut off* from his people, expressed by the word ברת? It was *cutting off the typical Berith* with *salt*, i. e. hope and faith, that *saved men from being cut off*. And, again he asks, “how can the terms of purification be *said to be cut off*?” p. 115.

It is the *Berith*, the *purifier*, which is said to be *cut off*, and the terms, are the conditions upon which it was cut off. The people had agreed upon *cutting off Berith* to let their servants go free, as God commanded, *Exod. xxi. 1*. These were the terms upon which they were *purified*, by cutting the calf in twain, and passing between the parts thereof, which was cutting off *Berith*; so the terms of *purification*, or the *purifier*. And by making their servants return, and bringing them into subjection again, they did not establish, or perform the terms of *Berith*, which *Berith* they cut off. If persons, now, were to take the sacrament to fulfil certain conditions,—these might be called the conditions, or terms of the sacrament.—But where would be the candor and ingenuity in asking,—*how could the terms of the sacrament be eat or drank*? But in our present translation, says the Doctor, all is clear and intelligible, “I will give the
“ men,

“ men, that have transgressed my covenant,
 “ which have not performed the words of the
 “ covenant which they had made before me,
 “ WHEN *they cut the calf in twain*, and passed
 “ between the parts thereof.”

He prefers *this*, I presume, because it has inserted the word *when*, and transposed the original, so as not to make it so clear that the *Berith cut off*, was the *calf cut in twain*.

Here, then, is a proof that the victim is called *Berith*, and is the typical purifier; which he questions, p. 113. And he will afford us another, when we come to p. 131, and *seq.* But, to bring all off again, he has *spun* an argument so fine, that it has *weakened* the sense of the paragraph.——He says, “ that were the
 “ victim in a sacrifice (typical of our Lord’s
 “ death) at any time called Berith, yet, the
 “ idea of purification would arise from the *fact*,
 “ and not from the word.” p. 114.

Suppose the Doctor should affirm that *crucifigo* signified to fix, or nail to the cross.—And I should answer in his own words, that the idea of *crucifixion*, would arise from the *fact*, and not from the word, “ which would remain just
 “ what it is, *viz.* not easily reconcileable with
 “ such an application of it, nor easily interpreted
 “ under such application, unless it were with
 “ reference to the fact;” what would he think of my critical acumen, or my *candidness* as an opponent? Yet, *this is the way*, and *these the words*

words in which the Doctor argues against *our sense of Berith*. And I dare say, the reader will think it a *new method of argumentation*. For when the *fact* comes to be recorded in *words*, should it not be done in *such*, as will describe, and express it? And if the idea of *purification* arises from the *fact*, ought not the *words*, which record the *fact*, to be such as will raise, and so convey the idea of the *fact*? Otherwise the *fact*, and words which record it, would not tally, but be at variance. And is not the language, whose words are images of, and precisely describe the things and facts, the properest language in which to record things and facts? But to take the benefit of this concession.—If slaying the victim gives the idea of *purification*, and the victim be called *Berith*, as we find it is, *Jer. xxxiv. 18*. then the words כרת ברית to *cut off Berith*, convey the idea of purification, or that idea arises from the words; contrary to what the Doctor asserts above.

I was in hopes the following texts might have *past Muster*, but the Doctor apprehends “ the
“ same difficulty of a proper translation of *Berith*
“ in the sense of purifying, will be found in
“ those other places, or texts cited by Mr. H.
“ as above-mentioned, where no translation of it
“ is given. As *Num. xviii. 19*. it is a *Berith* of
“ salt for ever.” p. 115, 116.

A *covenant of salt* is but an uncouth expression, but *use has reconciled it to the ear*. And as *salt*

is a remarkable *purifier* ; I should think, *Berith* in the sense of *purifying*, might well enough be joined with it. However, had the Doctor been that *candid* opponent he professes himself, he would have looked into *A Letter to a Bishop*, (p. 60, quarto edition) where the phrase is explained ; as also into the second part of the *Data of Christianity*, p. 15, 16, edit. *Hodges*. And had he not run over the chapter upon *Berith*, merely to carp at it, he would have found those other texts, *Num.* xxv. 13. “ the Berith of an “ everlasting priesthood.” *Jer.* xxxi. 31. “ I “ will cut off a new purifier, not according to the “ Berith which I cut off with your fathers.” *Dan.* xi. 30. “ Berith of holiness. The words “ of Berith, the ten commandments.” *Exod.* xxxiv. 28.—*Deut.* xxix. 1, 9.—*2 Kings* xxiii. 2, 21.—*2 Chron.* xxxiv. 30, 31. I say, he would have found these texts *explained* by Mr. H. or if *this be saying too much*, he would have found an *attempt*, at least, *made* to shew how *Berith* might retain its sense of *purification* in these places ; and if the Doctor had thought it *insufficient*, he should have *proved it to have been so*. But this has been the constant way with the opposers of Mr. H. to heap objection upon objection, without taking any notice of what has been said to remove them. “ The Doctor owns, “ that in all these places, the *terms of purification*, by which Mr. H. renders *Berith*, make “ good sense, and may stand very intelligibly ;

* —but says, the only reason why this version
 “ seems to stand so well, is, because such *terms*
 “ denote what *Berith* really means, viz. a cove-
 “ nant.” p: 116.

But the Doctor hat not yet proved, that *Berith*
really means a covenant, that is, in its *strict; radi-*
cal sense, tho’ he so roundly asserts it here. Let
 him *do that*; and it, at once, *ends* the contro-
 versy: But, indeed, here, and p: 120. to the
 end, he writes so *confusedly* upon the subject;
 as plainly to shew, that he labours against the
 stream of self-conviction; and strives to evade,
 what he cannot fairly oppose:

But the Doctor thinks he has caught Mr. H.
stripping, who says, *Trin. Gent.* p: 369. edit.
Hodges. “ There is nothing like a *written co-*
 “ *venant*, except *Neb. ix. 38.* And the word
 “ *Berith* is not used there.” And asks, what
 shall we say to *Deut. xxix. 21.* “ According
 “ to all the curses of the *covenant written* in this
 “ book of their law. הכתובה here relates to
 “ ברית, and not to אלות the *curses*, as our
 “ translators have observed in the margin.”
 p. 118, 119. But our translators have rendered
 it in the *text*; as if הכתובה referred to אלות,
 and not to ברית, viz. “ according to all the
 “ curses of the covenant *that are written*; &c.”
 So here is *text* against *margin*: And the LXX
 version does the same,—“ καὶ πασας τας ἀρας
 “ της διαθηκης γεγραμμενας; &c.” And in the
 preceding verse it is,—“ and all the curses
 “ written

‘ written in this book.’ So that we have better authority to refer *אלות הכתובה*, than to *ברית*.

I wonder the Doctor did not raise an objection against *הכתובה* relating to *אלות*, because of their differing in *number*; but in this, he has shewed his candor and ingenuity, since he must be acquainted with many instances of the like nature in the *Hebrew S. S.*

“ Here is *Berith*, (adds the Arch-deacon) “ *written* in a book.” But this *wants proof*, as we have seen above; nay, the proof is on our side, that it is the *curses* that are *written*, and not the *Berith*. He goes on, “ it cannot “ be rendered a *purifier*, or a *purification* writ- “ ten in this book, (for what means the *curses* “ of the *purifier*, or of the *purification*;) and if “ it be rendered the *curses* of the *terms of puri- “ fication*, which are written in this book of the “ law, I would gladly ask, whether the *curses* “ of the *covenant* written, &c. be not altogether “ as *intelligible* and *proper*?” p. 119.

And, I as gladly answer, that the one is as *intelligible* as the other, *terms of purification*, as *covenant*; but not so *proper*, because *covenant* is not yet proved to be the *proper idea* of *Berith*. But the Doctor’s business was to prove that the idea of *secrection*, so *purification*, would not hold here:—And he artfully turns it off, with— “ is not *covenant* as *intelligible*, &c.”

As to *Neb.* ix. 38. Allowing that there was an instrument in writing, to which they set their hands and seals; yet will it not follow, that כרת must, therefore, signify *to make*. This was a solemn assembly of all the people of *Israel* with fasting and sackcloth and earth upon them. The *Levites* make a religious confession of God's goodness, and their wickedness, reciting, in brief, all that God had done for them: And after this, it is said, ver. 28. ובכל זאת אנחנו כרתים אמנה וכתבים ועל החתום " and " upon, or for, all this, we cut off *faith*, i. e. " the *faith-offering*, and sign, and seal." The victim is here, I suppose, called אמנה פסח, as the epithet פסח is given by *Homer* to the *offerings*, at the truce between the *Greeks* and *Trojans*, termed *ορχα πασχα*, *Iliad*. Γ. v. 245. There is no *it*, and *unto it* after *sign*, and *seal* in the original; which, tho' added in our *English* version, are put in *italicks* by our faithful translators; but quoted by the Doctor, without any *such mark of interpolation*; because, I presume, it makes a little for him.

Can it be supposed, when they were bringing their religious and civil polity to the test and standard of its primitive institution, and looking, for

כרת אמנה cut off *faith*, is an expression parallel to ובה תודה *slay a confession*, or ובה תטאת *a sin*, and such like, which would sound as oddly, had not the translators taken the liberty, I do here, of adding *offering*. See *Mr. Bates's* answer to *Dr. Sharp*, p. 106, 107.

for that very purpose, as far back as the renewal of the law at mount *Sinai*, they would omit sacrificature, its highest rite ; or not do upon *this* occasion, what they read *Moses* did upon the *other*, to which this was parallel,—slay the *faith*, or *truth-offering*, and sprinkle the people and the written instrument with the blood ? As the same thing, according to its different circumstances, may have different names ; so the sacrifice, here is called אֱמִנָה *faith*, or *truth*, to signify their intentions of a faithful, firm, and stable perseverance in the law of *Moses*. The Greek ἀμνός, ἀμνη, a *lamb*, seem to come from אֱמִנָה, AMNE. And Christ, the antitype of sacrifice, is called אֱמִנָה in the S. S.

But the Doctor's zeal grows so *inflamed* against Mr. H's translation of *Berith*, that he will not suffer it to stand, even where he allows it *may* ; as *Isa*, xlii. 26. “ I, Jehovah, will give thee “ for *Berith* (a purifier) of the people, and for “ a light to the *Gentiles*.” And chap. xlix. 8. “ I, Jehoyah, will give thee for Berith (a puri- “ fier) of the people, to establish the earth.”

“ That the sense of purifier (says he) will “ very well stand here, there can be no room “ to dispute, because the passage confessedly “ relates to Christ. But whether this character “ of Christ, purifier, be expressed by Berith in “ these texts, may be questioned ; for omitting “ to lay any stress on Berith, as a noun of the “ feminine gender, which does not so well suit

“ with his character of a purifier, it is observ-
 “ able, that no word from the root בָּרַךְ is ever
 “ used in scripture of *purification by sacrifice*, or
 “ by any other ceremonial observance (though
 “ the law abounded with such rites) but words
 “ from טָהַר or חָטָא.” p. 120.

This is just as if I should argue that *sacrificium* does not signify *sacrifice*, because no word from the verb *sacrifico* is used for any of the rites and ceremonies, though there were many, that attended it. But is not בָּרַךְ, the word in question, a derivative from בָּרַךְ; and is it not, in the phrase before us, used of *purification by sacrifice*? For to cut off a purifier, must imply *purification*.

As to *Berith* being of the *feminine* gender, he has brought *no proof* of that assertion. The Lexicons, indeed, make it so, but then their rendering it *covenant*, accounts for their so doing. The plural of אָב *father*, is אֲבוֹת the termination of the *feminine* gender, which no ways suits the character of a *father*; yet, I believe, the Doctor would think the person egregiously trifling, who should bring *this* as an argument against its signification. Besides, is not *Christ*, in the N. T. called Αναστασις, Ζωη, Αληθεια, Өѳѳ, Δικαιοσύνη ημων, all nouns of the *feminine* gender; but may it, thence, be questioned, whether the character of *Christ*, the *resurrection*, the *life*, the *truth*, the *way*, our *righteousness*, be expressed by Αναστασις, Ζωη, Өѳѳ. because

~~was~~ because they are nouns of the feminine gender?

He goes on; "and one would have expected, that some derivative from one or other of these roots" (*viz.* כָּרַח or כָּרַח) "would have been used to express the purification of the people by, or through him; rather than ~~for~~ a word, which, though it twice denotes *some thing that cleanses*, yet carries no idea of purification higher than that of a fuller's *cleansing*, by the use of *soap*, or some *detergent* *verb*. I mean the word does not; whatever the spiritual sense to be taken from the comparison in *Mal. iii. 2.* may do." p. 120, 121. He argues in the same ingenious and learned manner, p. 164, 165, of the *Addenda*.

What idea the word *Berith* conveys, *Mal. iii. 2.* I shall shew presently. But, surely, the Doctor did not intend this for *proof*, or *argument*: 'Tis objecting, merely for the sake of objecting. And I am afraid, *the gentleman*, to whom he appeals in *his dedication*, would be put to it, to *vouch* for the Doctor's *not taking any delight in controversy*.

Is it any *argument* that כָּרַח כָּרַח does not signify to cut off a clean beast in sacrifice, so called from being a type of Christ the grand *secreter*, or *purifier*, because other words as כָּרַח, כָּרַח, and let me add כָּרַח, are used for some ritual acts appendant, or preparative to it? Or is it any *proof* that *Berith*, in the texts above, does

does not denote Christ in his character of *purifier*, because this character is not expressed, or marked out by טוהר or חטא? Words which were not sufficient to express, or mark it out. דומה, for instance, would only have marked him out as the *substitute* in the sinner's stead; and טוהר, as *one clean*, which, yet he might be, without having power to *make others clean*. But בר is a general word for purification by *secretion*; which act of secretion, as to the *outward man*, changes, by degrees, the *habit* and constitution of the body, from a *distempered*, sickly or weak, to a due temperament, so *healthy*, sound or strong *state*: And as to the *inward man*, works that change, which the S. S. call a *new creature*, the *spiritual man*, &c. It includes, as Mr. Bate justly observes, all the cleansers in nature; which are themselves its effects, or made cleansers by that secretion, which בר primarily implies, viz. the secretion of the spirit, or gross air, by the action of fire at the orb of the sun, whereby it is attenuated or made *bright*, as the word ברית *sounds*, and thereby performs in the *natural*, what its antitype, the *true light*, does in the *spiritual* oecconomy; who, as *Isaiab* says, will, כבד as *be secreted* and *secreting matter* of the heavens, (the *light*) purge away our dross¹. Water and air are cleansers by the agency of *light*: The first, deprived of *this*, becomes *ice*, the other, *gross, stagnated air*.—So that these other words would

¹ *Isa.* chap. i. ver. 25.

would not have carried the idea of purification so high, or made it so general as the word ברית.

The Doctor goes on, " if it be said, that in these two places cited out of *Isaiab*, and now under consideration, *covenant* (the word of our translators) cannot stand, it is desired, that the reasons should be given why it may not."

I answer, because *Berith* is applied to a *person*, viz. to Christ; and a *person* cannot, with any propriety, be called a *covenant*.

He adds, " for as ברית with a suffix, means a *covenant with* the person, so ברית with a genitive case after it, is a *covenant with* the person or body of persons expressed by that genitive case. Thus ברית עם in the two texts, now in hand, means a *covenant with* the people." p. 122.

But still the *difficulty* occurs, how a *person* can be a *covenant*. And here, give me leave to ask, how *with* can be the sign of the *genitive case*? All the grammars, I ever yet had the opportunity of seeing, make *of* that sign. I should be likewise glad to know the reasons, why *of* (the word of our translators) cannot stand here; since, as the Doctor observes in the next page, " it is but *just* and *fitting* to defend our translation, " if so be it is not," (as I conceive it is not) " to be *censured* in this matter."

And as the Doctor is so full of his advice to the defender of Mr. H's plan, not to treat with

so

so much freedom the *scripture-phrases in our translation*, [an expression which supposes our translation *always* right, since if it be not, they cannot be *scripture-phrases*.] I am the more surprized to find himself taking *that freedom*, which he so warmly condemns in others. For if ברית ~~by~~ means a covenant with the people, then is our translation censured by the Doctor, for it renders the words in both the texts, “ a covenant of the people.” “ And that Christ, (says he) was given for the making such a covenant, is agreed, I suppose, on all sides.” But, I humbly conceive, *this is not agreed on all sides*. The covenant for the redemption of mankind was made before the world; and the Aleim, the persons in Jehovah, not men, were the parties: So Christ was given in pursuance of that covenant, and not *for a covenant*. Berith never signifies to *make a covenant*, neither is *this* the language of scripture. Christ is said to have “ been delivered for our offences, and raised “ again for our justification,” — “ to have given “ himself for us, an offering and a sacrifice to “ God for a sweet-smelling savour,” — “ that he “ came into the world to save sinners,” — “ that “ he is the propitiation for our sins, &c.” But *no where* do I find it wrote, that Christ was *given for the making a covenant*.

As the Doctor, p. 120, — 21, and again *Addenda*, p. 160. speaks so *slightingly* of *Mal. iii. 2.* as carrying no idea of purification higher

than that of a fuller's cleansing by the use of soap, or some deterfive herb ; I shall beg leave to offer my construction of that text. The words in the original are כְּבֵרִית מַכְבֵּסִים, which our translators render *like fuller's soap*. But I must observe, that מַכְבֵּסִים is the plural of the participle pahul, from the verb כָּבַס *to wash*, as מַפְקֵרִים is from the verb פָּקַד, *so*, grammatically construed, *is persons washed, or to be washed*. And it is further to be observed, that the word which we render *fuller*, 2 Kings xviii. 17.—Isa. vii. 3. and xxxvi. 2. is כֹּבֵס, as כֹּבֵס שָׂדֶה the *fuller's field*, which is a different inflexion of the same verb ; and the LXX render כֹּבֵס, in the three texts above by γαφοί, but in the text now in hand, they render מַכְבֵּסִים by πλυντοί. And if we look at Lev. xiv. where, in the case of the leprosy, the persons to be cleansed, previously to their being sprinkled with the blood of the trespass-offering, &c. were to be washed ; and consider that washing was an action previous and preparatory to any person's having access to the altar, and so to God, both among *Jews* and *Heathens*, and that the word כָּבַס is used for *this rite* ;—we shall have reason to conclude that the words, in Mal. iii. 2. do not relate to the *fuller's Berith*, (as the Doctor is pleased to express it) but to the *manner of cleansing*, recited Lev. xiv. for the cure of the leprosy. And *Christ* is compared to the *Berith, purifier, or purification* of those, who were so far cleansed,

as to be washed, preparatory to their purification by the blood of the appointed sacrifices. How applicable this is to Christ, I need but barely mention. Men had contracted a *deadly leprosy* by the contagion of the old serpent, of which, Christ was to cure them. So *John the Baptist* went before him to wash such as were willing; and thereby make them fit to be partakers of Christ's sacrifice. *Christ came by water and by blood*, and *at* his death, shed from his wounded side *water and blood*; and *before* his death, he *washed* his disciples feet, to shew he was the *real Berith*. So *he* purifies *us*, as the *types* did the *Jews*, by *water and blood*.

In page 160,—165. there is a most wretched misrepresentation; whether owing to the Doctor's less perspicuous manner of writing, or apprehending Mr. H.—I shall leave the reader to determine. He makes an inference for Mr. H.—that because Christ is compared to *ברית מכבסים*, therefore “Berith by virtue of its
 “reference to the great purifier in this text,
 “denotes more especially Christ and his religion
 “throughout the O. T.” And then trifles in the same idle and unfair manner as his friend does, p. 14. of the *Modest Apology*, &c. (if indeed the *Modest Apologist* be any other than Dr. Sharp himself,) viz. “about *אנ* being understood of Christ the refiner of souls,—of a
 “flower and a shadow denoting a man; and milk
 “and cheese conveying the idea of *Job*, &c.—
 “because

“ because man is compared to a flower and a shadow, and *Job* says, hast thou not poured me out as milk, and curdled me as cheese.” The *ingenuity* and *candor* of such objections, I leave to the reader.

But where does Mr. *H.* make any such inference? Or where have any of his followers talked at this confused rate? What *he*, and *they* maintain, is, that from these two texts in *Jeremiah* and *Malachi*, the idea of *Berith* is to be fairly collected, which is that of *purification*, or, as I, with submission, call it *secretion*. And as it is a well known and acknowledged canon among the *Jews*, that no Hebrew word ever loses, in any of its inflexions, its *original*, or primary sense; I say, that *Berith*, wherever, and however used, *conveys*, or retains the idea of *secretion*. This is the point in debate, and *this* is, what, I hope, the reader will, though the Doctor does not, keep in view.

So that *Berith* may be rendered διαθήκη, without doing any violence to the *primary* idea of the word; because a *disposition*^ε, which is the literal sense of the word, by what means soever it is made, retains, in part, the idea of *secretion*: For to *dispose*, is to *secrete* persons, or things to certain services, or conditions exclusive of others. Neither is this putting the question

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upon

^ε Διαθήκη, neque testamentum, neque fœdus, neque pac-tionem significat, sed prout simpliciter notatio vocis postulat dispositionem vel institutionem Dei. Jun. in parall. loc.

upon a new footing, or compromising the dispute by a coalition of both interpretations, as the Doctor would insinuate, (p. 157.) but the same which Mr. H. declares throughout his writings; an instance of which, I have given in the word **רַבִּי** (above), which branches out into *variety* of significations, and is accordingly translated by different words; which, nevertheless, are easily brought to unite and incorporate together in that one idea of a *secret to be revealed*.

The name of an agent, as Mr. H. observes, may have *several significations*, arising from the *several sorts* of actions it performs, or the *several manners* of performing them. When an *Hebrew word*, as *Berith*, is applied to, or used for a person or thing, [as Christ and his *purification*, or *secretion*, or the light, from whence we get the idea] the first in dignity or consequence, which is vested with all the perfections, or, &c. of which any inferior persons, or things, of the same sort, in any degree are possessed,—the word is then, as we may say, an original word; and in how many senses soever the word is found in sacred writ, those attributes, or senses will be all found in the original. But when this same word is applied to, or used for one of the things, which is but a derivative, it has one, perhaps, or more, but not all the attributes, or branches in it; and it expresses only that attribute, sense, degree or branch, of which, the thing it is applied to, is possessed.

Thus

Thus, *Berith*, when applied to *Christ*, expresses his spiritual *secretion*, with all its consequences and effects,——when to his *type*, the light, it marks out its *secretory* effects in the *macrocosm* and *microcosm*,——when to the clean beasts in sacrifice, it denotes them to be types of him and his purification. So it is properly used for the two tables of the decalogue, the book of the law, &c. as the end and design of each was to *secrete* and separate the *Jews* to God and his service, from the abominations of the nations, and their wicked, polluting rites. So *דאבא* is a branch of the root, as a *disposition*, or *institution*, is, *publica privatis secernere*, &c. But still *secretion*, and not *covenant* is the *principal* and ruling idea. And it must be remembered that *כרת ברית*, in the force and grammatical propriety of the words, always signifies to *cut off a secreter*, or *purifier*, and implies *sacrifice*; which, if I am not mistaken, was the constant ratification of every solemn agreement, or what we call a *covenant*, among *Jew* and *Gentile*.—They cut off *Berith* *האלה* *על כל הדברים* upon all these words, or, upon all the words of the *interposition*, as the scripture expresses it. And though *cutting off a purifier*, upon such occasions or conditions,——sounds oddly to the ear, (as the Doctor observes,) it is only owing to the *novelty* of the phrase, and the ear being used to that of *making a covenant*.

I might here fairly take my leave of the Doctor ; but as I have thus far followed him page by page ; I shall pay him the same respect to the end of the dissertation.

“ Most unwillingly (says he) should I object
 “ against a notion so agreeable as that of the
 “ *blood of the purifier*, (דם הברית *Exod.* xxiv.
 “ 8. *Zech.* ix. 11.) if there were either *evidence* to
 “ support it, or indeed *nothing* to forbid it.”
 [I hope I have produced *evidence enough* to support it, and proved that there is *nothing* to forbid it.] “ And although *blood of the covenant*
 “ be represented, as another expression, that
 “ will *hardly go down*, (Letter to a Bishop,
 “ p. 42.) yet it is but just and fitting to defend
 “ our translation, if so be it is not (as I conceive it is not) to be censured in this matter.” p. 123.

In the *preceding page*, the Doctor without *any ceremony*, because it served his turn, *censured* our translation, if giving a different construction be *censuring* it, which is all Mr. H. has done here ; but *now* it is to be *defended* right or wrong, because *it makes for him*.

He goes on,—“ and in the first place, there
 “ is no such *absurdity* in this expression, if we
 “ consider the occasion, on which it was made.
 “ The passage is *Exod.* xxiv. 8. by which every
 “ other place will receive its explanation.” *ibid.*

There must always be an *absurdity* in an expression which predicates *that* of a thing, which

the *thing* has not. Now a *covenant* has no *blood*. And if it be said, that the *beasts*, which were sacrificed upon such occasions, have *blood*; then is blood predicated of the sacrifice, and the *sacrifice* is called *Berith*, which is allowing the point in question. דם חטאת, *the blood of the sin*,—דם אשם, *the blood of the trespass*,—and דם שלמים, *the blood of the peaces*, which are literal translations of the *Hebrew* words, are parallel expressions to this before us. Take the liberty our translators have taken with חטאת, אשם, and שלמים, of adding the word *offering*, and then ברית דם will be *the blood of the purification-offering*. If it be said, that the context justifies this liberty in *those words*; I answer, the context *does the same* here. For it cannot be more evident that *they* are, in the places where used, spoken of the sacrifice, than that *Berith* is so here; as the *candid* reader will easily see for himself, by consulting *Exod. xxx. 10.*—*Lev. iv. 25, 34.*—*v. 9.*—*Lev. xiv. 14, 17, 25, 28.*—*Lev. vii. 14, 33, &c.*

Let us now consider *Exod. xxiv.* to which the Doctor refers for an explanation of the expression.—*Ver. 1.* *Moses* is called up into the mountain, where *Jehovah* communes with him.—*Ver. 3.* He tells the people all the words of the Lord, and all the judgments,—and they answer with one voice, that they will do them.—*Ver. 4.* *Moses* writes all these words,—builds an altar under the mountain, and twelve pillars according to the twelve tribes of *Israel*.—*Ver. 5.* He orders

orders burnt-offerings, and peace-offerings of oxen unto Jehovah.—Ver. 6. He takes half of the blood of these sacrificed oxen, and puts it into basons, and half of the blood he sprinkled on the altar.—Ver. 7. He takes the book, in which he had wrote the words and judgments of Jehovah, mentioned above, which is called ספר־הברית, which I will take the liberty to translate *the book of secretion, or purification, or the book of the secreter*, as it contained the terms, or conditions upon which, Jehovah agreed to secrete and separate that nation to himself, and by which they avouched *Jehovah* to be their *Alcim*, and *Jehovah* avouched them to be *his peculiar people*^a; and he read it in the ears of the people; and they said, all that Jehovah has said will we do, and be obedient.—Ver. 8. *Moses* took the blood and sprinkled on the people, and said, *behold the blood of the Berith which Jehovah hath cut off with you upon all these words*. The blood was the blood of the sacrificed oxen, or bullocks, therefore the sacrifice is here called *Berith*: These beasts were slain, or cut off upon the account of the words which *Moses* wrote, as mentioned ver. 4.—therefore they were the *Berith* which Jehovah, by his servant *Moses*, cut off with the people על כל הדברים האלה upon all these words, or, as I should render it, *upon all the words, or conditions of this interposition*. The הדברים were the *conditions*, or terms of the

^a See Deut. vi. 17, 18.

he אלה *interposition*, or *interpositio medium* between Jehovah and the people, and the *Berith* was cut off to ratify them. Again, *the epistle to the Hebrews* makes the blood, here, a type of the blood of Christ; therefore *Berith*, whose blood it is, must be a type of Christ. And the *Berith*, as we have proved, was the sacrifice. And as the *tokens* are called by the name of the *things represented and betokened*, (as the Doctor observes, p. 124.) therefore *Berith* is applicable to the sacrifice the *token*, and to *Christ* who is *represented and betokened* by it. So that this text is as full for our side of the question, as any that could be produced.

Well! " But *St. Paul*, Heb. ix. 20. not only " alluding to, but quoting this passage out of " *Exodus* in *Greek*, uses the word διαθηκη, and " expounds ברית אֵימָה by αἷμα τῆς διαθήκης. Nor " will the force of this observation be evaded " by saying," (as our translators of the Bible have said before us, let me add) " that the " apostles in quoting the LXX had reasons for " not altering the version, even where it was " faulty. For *St. Paul* has actually altered the " version here, and for δαῖμα, which is the " word in the LXX for ברית, has put εἰσαῖμα. " And no doubt *his exposition* is more to be " regarded, and depended upon, than any, that " are offered by modern expositors." p. 125.

His exposition of what? Does his using the word εἰσαῖμα prove that *Berith* signifies *cove-*

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nant?

nant ? For *Berith* he retains διαθηκη, (the LXX word for Berith) which signifies *testament*, and not *covenant*, and is so translated here. So that our translators have themselves altered the version here, by rendering it differently, from what they have done in *Exodus*, the place alluded to. And I desire to know, to which rendering we are to adhere ; for *testament* and *covenant* are different things. But, I think, the apostle is not quoting, but only alluding to this passage of *Exodus* : For, besides his putting Θεος for Κυριος, ver. 20. the 19th verse contains the particulars of *water*, *scarlet wool*, and *byssop*, not mentioned by *Moses*.—He goes on, 2dly. “ and “ what is more remarkable, because our Saviour “ himself has used the *same expression*, αἷμα “ διαθήκης, in the most solemn form of words, “ that were, perhaps, ever delivered by him in “ the hearing of men, *Matt.* xxvi. 28. τὸ αἷμα “ τὸ αἷμά μου ΤΟ τῆς καινῆς ΔΙΑΘΗΚΗΣ, which “ is shed for many for the remission of sins.” *Ibid.*

And the Doctor very *solemnly* flourishes away upon it for two pages together ; and then with *great insensibility* owns, p. 128. “ that Christ *did* “ *not himself use the word διαθηκη.*”

Surely our *great men* think they may say any thing, and that every thing must be *taken for gospel* that drops from the pen of an *arch-deacon*.

As the reasoning in the intervening pages is founded upon the *supposition* that our Saviour

spoke

spoke in Greek ; I need say nothing to it, because the Doctor has answered it himself, by allowing, in *contradiction* indeed to himself, *that Christ did not talk in Greek.*

But I shall beg leave to make a remark upon *some expressions*, which, I cannot but think, are *justly exceptionable*. The Doctor says, “ it was “ not necessary for his (Christ’s) disciples to “ fetch the meaning of his divine institution, “ from the writings of *Moses* and the prophets ; “ especially as to the use and import of the “ phrases and words by him used. He had once “ said indeed, on a particular occasion, *search the “ scriptures* ; but would this monition given to “ sceptick *Jews* justify his conduct in leaving “ his disciples under an apparent mistake, to be “ conquered, as they could, (and they were “ only fishermen, not scribes) from observations “ on the idioms and genius of the *Hebrew* “ tongue, then *antiquated in a manner, and out “ of use ?*” p. 127.

The latter part of this paragraph seems to be translated from the great *Arabian* Dr. *Hunt* ; who, in his oration, 1748, p. 5. speaks of the *Hebrew* in the same *degrading* manner, calling it a language *ad summan paupertatem redacta, et pene senio confecta*, &c.

But whence, I desire to know, were they to *fetch* its meaning, if not from the *Old Testament* ? When St. *Paul* made his apology for christianity, before king *Agrippa*, he told him, he said “ none

“ *other things* than those which the *prophets* and
 “ *Moses* did say should come, that Christ should
 “ suffer, that he should be the first that should
 “ rise from the dead, and should shew light to
 “ the people, and to the *Gentiles* ¹.”

And Christ after his resurrection, upbraids his
 disciples with—“ oh fools, and slow of heart to
 “ believe *all that the prophets* have spoken.
 “ Ought not Christ to have suffered these things,
 “ and to enter into his glory? And beginning
 “ at *Moses* and *all the prophets*, he expounded
 “ unto them in all the scriptures the things con-
 “ cerning himself ².”

And verse 44. He says to the eleven disci-
 ples, and them that were with them, “ these
 “ are the words which I spake unto you while I
 “ was yet with you, that all things must be
 “ fulfilled which were *written in the law of*
 “ *Moses*, and in the *prophets*, and the *psalms*
 “ concerning me: Then *opened he their under-*
 “ *standing*, that they might *understand the scrip-*
 “ *tures.*”

Here the disciples had their *understanding*
opened, that they *might understand* the S.S. but
 if the things *concerning Christ*, had not been *con-*
tained in them; to what end was this knowledge
 imparted? As the Holy Ghost was to come,
 and continue upon them, during their ministry,
 after Christ's ascension, according to his promise
 when upon earth; they, indeed, had no occasion
 for

¹ Acts xxvi.

² Luke xxiv.

for the natural and ordinary means of study, &c. to come at the meaning of the S. S. which they knew by immediate inspiration ; but *still* the meaning of his divine institution, and every thing else concerning him, was contained in the writings of *Moses and the prophets*. The difference between *their* case and *ours*, is, that *they* had *their* knowledge, a *shorter way*, by the extraordinary gift of the Holy Ghost ; *we* are to obtain *ours*, by the common means of study, application, and the ordinary assistance of the Spirit. So that the apparent mistakes they were under, (which, from their own account we learn were great¹) were owing to their ignorance of the S. S. and were to be conquered by making them understand those repositories of all knowledge and truth ; which knowledge, as they were to teach all nations, and propagate the gospel in a short time, they had by supernatural means.

When Christ expounded the S. S. it must be according to the *idioms* and *genius* of the Hebrew tongue ; so it was not *antiquated and out of use* ; or otherwise he must have put a construction upon them, which they would not bear. And they were not left to conquer their mistakes as they could, having the Spirit of truth to bring all things to their remembrance, and to inspire them with the meaning of, whatever was needful for them to know. And the command to *search the scriptures*, was not only given to *sceptick Jews*,

¹ See *Luke* xviii. 34. *John* xx. 9.

Jews, on a particular occasion, but to all in general, because the reason for searching them extends to all, viz. “ for they are they which “ testify of Christ.” And our Lord tells the *Jews*, that they erred not knowing the S. S. St. Paul reasoned with them out of the scriptures, —and *Apollos*, who was only baptized with the baptism of *John*, mightily convinced the *Jews*, shewing by the S. S. that Jesus was Christ. And the *Jews* of *Berea* are highly commended for searching the S. S. daily, to see whether those things were so. They *did not*, we find, nor were desired, to take christianity upon trust, not even from an inspired apostle.

If the scriptures testified of Christ *then*, they must do the same *now*: And as the words of the scripture, are the scripture; the *Hebrew* will *now* testify of Christ, and we may *now* prove by the *Hebrew*, that *Jesus is Christ*. Christ came to fulfil the law and the prophets, but *not*, as I apprehend, to explain them publickly, otherwise *than by his actions*. It was not the part of Christ to explain the evidence of himself in the *Hebrew*, and record the explanation; because it would have been bearing witness of himself. And had he meddled with construing the *Hebrew* scriptures, as nothing was wanting which hell or the *Jews* could suggest; they would have charged him with construing them to prove himself the person of the essence and man, —the person, whom every believer then and now was, and is

to find described for himself, from the original records^m.

And, in fact, tho' the apostles give an account that they proved Christ out of the scriptures of the Old Testament, and that Christ expounded to them all things that concerned himself in *Moses*, the prophets, and the psalms; yet have they not recorded any of *his*, or *their* explanations, or mentioned one instance by what texts, or how this was done: Which shews it was not proper to have this recorded, and that *search the scriptures*, is still the duty of every man who desires to have a reasonable faith.

I must beg leave to observe here, that this objection,—of the silence of the inspired writers on this head, was first made by the late Mr. *Arthur Bedford* in his *Examination*, &c. and answered by Mr. *Julius Bate* in his *Examiner examined*, &c. p. 52. of which the Doctor *should*, I think, *have taken notice*, and not have repeated what Mr. *Bate*, even then, had reason to observe, *had been so often urged, and never attempted to be answered*.

After representing the matter, as if—" it was
" very strongly urged, that *diagnon* is only a
" version of the original word in St. *Matthew's*
" gospel,"—which none of us, so far from
urging, ever, as far as I know, thought of,
the Doctor says, — " yet it is properly the
original

^m See glory and gravity, edit. *Hodges*, p. 317, to 328. where this matter is fully handled.

“ *original word* in *St. Paul’s* first epistle to the
 “ *Corinthians*, and a word too, that he did
 “ neither translate from other writings, nor bor-
 “ row from other men ; for he received his
 “ *account* of the institution there given, as he
 “ *says, from the Lord* himself. And a *word*,
 “ which he has given us by divine revelation,
 “ is as much to be regarded, and religiously
 “ attended to, as any *Berith* in the Old Testa-
 “ ment.” p. 129.

Here is *another fling* at the poor antiquated Hebrew, *Moses*, and the prophets.

But did *St. Paul* receive his account of the institution, there given, in the *Greek* language ? Do we not *still want proof*, that our Lord used the *Greek* word *διαβην* ? And is not the Doctor, instead of objecting with *ingenuity* and *candor*, in *temper* and *sobriety*, playing the *juggler* here, and putting a *slight* of words upon the reader ? When our Lord spake from heaven, at *St. Paul’s conversion*, it was in the *Hebrew* tongue, as is recorded. And may we not, with the same reason conclude, that what the apostle is here mentioned to have received, was conveyed in the *Hebrew* ; especially, as it was the same person to whom Christ before had spoken in the *Hebrew*, and who understood, and spake himself readily in that language *. The *Greek* word

διαβην

* To avoid cavils, I mean by the *Hebrew* that language which the learned suppose, was then in use, and in which our Saviour and the *Jews*, &c. spoke.

διαθῆναι being used here, is no proof, that this was the *original* word used by our Lord, because the words, *Saul, Saul, why persecutest thou me,* &c. which are expressly said to have been delivered in *Hebrew*, are yet recorded by St. *Luke*, in the *Greek* tongue.

The Doctor gives it as his opinion, that there
 “ seems to him more weight, efficacy, and
 “ instruction in the phrase, blood of the cove-
 “ nant, or blood of the New Testament, than
 “ there would have been, if Christ had made
 “ use of any expression evidently signifying the
 “ blood of purification, or the purification in his
 “ blood. For the idea of purification, whether
 “ it goes always with Berith (as Mr. C. says) or
 “ not, yet it goes always with blood and blood-
 “ shedding, in the expiatory sacrifices under the
 “ law. For every thing under the law is purged
 “ with blood, as the apostle says, and without
 “ shedding of blood there is no remission. So
 “ that no idea of purification, that could possibly
 “ be conveyed by בְּרִית, could be wanting in
 “ such words as these, viz. τὸ αἷμα περὶ πολλῶν
 “ ἐκχυνόμενον, especially when there is added, εἰς
 “ ἀφ᾽ ἑσῶν ἀμαρτιῶν. Nor could any idea of the
 “ true purifier be wanting, when our Lord calls
 “ it αἷμά μου.” p. 130. So again, “ the idea
 “ likewise of purification, tho’ not contained in
 “ the first or radical sense of דָּם (or דָּמִים)
 “ yet was ever conveyed in the ritual effusion
 “ of it. And had Mr. C. connected the idea

“ of *purification*, with *bloodshed* in the sacrifices
 “ of atonement under the law, it would, I think,
 “ have been readily allowed him.” p. 130.

This is of a piece with what we had before,
 p. 114. *viz.* “ that the idea of *purification* would
 “ arise from the fact (of sacrifice) and not from
 “ the word *Berith*, even supposing the sacrifice
 “ to be called *Berith* ;”—And here it is to arise
 from the *blood*, and not from *that* whose blood
 it is. But, I ask, how is *blood* a *purifier* ? Not
 from any virtue in itself, but from being the
blood of Christ the true *Berith*, *purifier* ; or of
 the *sacrifice* the typical *Berith*, *purifier*. So that
 Mr. C. has more properly connected the idea of
 purification with the *Berith* whose blood was
 shed in sacrifice, than with bloodshed : For the
purification is derived from the creature being a
 legal *purifier*, whose blood was shed : Just as the
 blood of Christ derives its purifying efficacy,
 from its being the blood of him who is the
 true *purifier*. And as it is so readily allowed
 that the idea of *purification* is connected with
 bloodshed in the *sacrifices* ; it is a little surprizing
 that for the *sacrifice* to be called *Berith*, the *puri-*
fier, should be of such difficult admittance.

Again,—if in all the expiatory sacrifices a
 “ typical *purifier* must be understood to be *cut*
 “ *off*, whether it were expressed in so many
 “ words or not.” p. 131.—By what act must
 this be understood to be done ? One would really
 be inclined to answer,—by killing the victim.

And

And if the scripture-expression for this be כרת ברית, of which the first word in its *first or radical sense*, and *strictly speaking the only proper sense*, (as the Doctor owns, p. 139, line 5.) one would be apt to conclude, that it signified to *cut off Berith*; and that the animal had this name, from being typical of the great *purifier*, who was to purify and separate us, both soul and body, from all uncleanness. And if, again, it should be found, that *Berith*, in any text of scripture, had evidently the idea of *secrection*, so *purification*,—an *ingenuous* and *candid* enquirer would not hesitate a moment to declare, that to *cut off a secreter*, or *purifier*, was the *true meaning* of the expression; and that it got its translation *to make a covenant*,—from the translators attending more to the *act*, to which it was applied, *viz.* that of *making covenants*, than to the *ideal nature* of the *Hebrew* tongue, and the original phraseology.

But the Doctor says, αἷμα διαθήκης denotes a *covenant founded on the shedding of blood*. Had he attended to the words of the institution, as recorded by the evangelists, *with that ingenuity and candor* he professes, he must have seen, that the word, there used, is explained by Christ of himself. For *first* it is called το αἷμα μου, the *blood of me*, and then το (scil. αἷμα) τῆς καινῆς διαθήκης, the *blood of the new διαθήκη*; wherein Christ calls himself διαθήκη, in opposition to the διαθήκη of the Old Testament. For the *covenant was*,

ever the *same* ; but the *Berith* was *different*. In the *law*, it was the *blood of bulls and of goats* ; in the *gospel*, it is the *blood of Christ*, the everlasting *διαθην*, as St. Paul calls him. So that in whatever language our Saviour spoke the words of the institution, he used the word, for which *διαθην* is there substituted, and explained it of himself ; for the *blood of me*, and the blood of the *new διαθην* is *predicated* of one and the same person.

The Doctor talks of *man's part* of the covenant, and of “ the holy communion being a
“ repeated ratification of it every time he par-
“ takes of it.”

But, with great submission to the Doctor's superior abilities, I am inclined to think, that this notion of a *covenant between God and man*, took its rise from the misconstruction of *Berith*. Can a rebel attain make a covenant with his prince ? Is he not, *ipso facto*, a forfeit of the law ? And if his sovereign is graciously pleased not to take the forfeit of his life and estate, but restore him to both ; and upon his return to his allegiance, and performance of certain conditions and services, to promise, that in due time, he will take off his attainder, and restore him to his blood ;—can *this*, with any propriety, be called a *covenant* between the prince and the rebel ? Is it not a mere *act of grace*, on the part of the prince ; in which the rebel has nothing to do, but in accepting, or rejecting it ? This is
the

the true *state* of the case between *God the sovereign*, and *man the rebel*. For when man fell, he transgressed, so forfeited his *first terms*; and thereby his life temporal and eternal.—He could make no *new ones* for himself,—there could, no more, be a covenant between him and his creator, than there can be concord between *Christ* and *Belial*. And he must have been an eternal miserable *forfeit* to his own wilful transgression, and the wrath of God consequent thereupon, had not the goodness and fore-knowledge of God provided a remedy, and *other terms* suitable to his fallen state. These were such as he could not perform for himself, but were to be performed by another, who was *interposed*, as the *middle term* between him and his offended creator, as the *means* of reconciliation and pardon. But as the execution of these terms, which was to put him in *statu quo*, make him *rectus in curiâ*, was to be by *another*; he, the rebel man, had no more hand or part in it, than he had in his creation. His *redemption*, both as to *design* and *execution*, was *entirely God's doing*;—was a *mere act of grace*, to which man could lay *no claim*, much less covenant for.—It was not a *covenant between God and man*, but a most amazing *condescension* on God's part to man; who, when man deserved judgment, thought of mercy.—It was *one of those thoughts of God to us-ward*, which is *more than I am able to express*;—as the royal *psalmist* elegantly words it. The *terms*
were

were, that a *person* of Jehovah should be *incarnate*, and in his humanity be *cut off*, to secrete, purify polluted man; and the *three* persons in Jehovah agreed to accept *this* method of reconciliation, and *each* to perform *his respective part* in the oeconomy of grace, which denominated them *all* אלהים ALEIM, *one* אלוה ALUE. This atonement man was to represent by sacrifice, called, from what it represented, כרת ברית *to cut off the purifier*, till the real Berith, purifier, the Messiah should be כרת cut of, Dan. ix. 26.

If therefore the Doctor could but lay aside the prejudices which his station in the church must have added to those of education; and only think it possible that Mr. H. may have hit upon truths, which may have escaped the ken of, otherwise, far more learned men, for which, in his writings, he gives very good reasons,—he would, I am persuaded, look with a more favourable eye upon the construction of כרת ברית *to cut off a purifier*, and acknowledge that it is the *precise* meaning of the phrase, because *Christ*, interposed, to *be cut off* in the flesh, was the *only reconciling medium* that ever subsisted between God, and fallen man. *Before* his advent in the flesh, they were to commemorate him *as to be cut off*: Since, we commemorate him, *as actually cut off*. Jehovah has now performed *by Christ*, what he promised by *Aleim*, and *Berith*. So, what they implied being fulfilled; the words were

were not necessary in the New Testament. But, still, may I speak it without offence, the understanding *these words* in their full extent, is *necessary* to our *fully* understanding the New Testament, or rightly apprehending the force and scope of the writings of those divinely inspired penmen; who, in their usage and application of the *Greek* words and quotations from the *LXX*, do, nevertheless, refer to the original, *ideal* sense of the *Hebrew*. Instances of which, Mr. C. has given in the *Appendix to his answer to Mr. Arthur Bedford*. p. 101, 102.

The Doctor next brings upon the carpet, *Geni* vi. 18. on which, the author of *Some Thoughts on Religion*, &c. has these words, “ when *Jabob* “ *vab* acquaints *Noab*, that he is to destroy the “ earth with all its inhabitants, he assures him “ at the same time, that he is to establish his “ *Berith* with him and his family. Now if “ *Berith* be taken in this place for the *purifier*, “ the promise amounts to this, that the *great* “ *purifier* was to come of his line, which happened accordingly.”

Upon which the Doctor,——“ now though “ the thing itself be true, and the ideas conveyed by this exposition be worthy of God “ and suitable to the occasion; yet it is not the “ natural sense of the place, nor so agreeable as “ the commonly received version wherein *ברית* “ retains its *usual* signification of *covenant*.”
P. 133.

The exposition is allowed to be *true in itself*, *worthy of God*, and *suitable to the occasion*, and yet is *not the natural sense of the place*, nor so agreeable (to what, I ask?) as *covenant*.

This is *granting*, and yet *denying* with the same breath: And is an objection, if it deserves that name, which might easily be retorted, and may be *made* to any thing, and *when made*, signifies *just nothing*. Nor would it have been made, but for the sake of the sly insinuation, that *covenant* is the *usual* signification of Berith. But let us see *how* it is supported. Why, the like phrase occurs, chap. ix. seven times in nine verses, where the same thing is referred to, “and yet if the reader proceeds to try, how
“purifier will stand in these latter passages, he
“will soon be convinced, that the *great purifier*
“is out of the question. For God establishes
“his Berith not only with *Noah* and his family,
“but with every living creature that is with
“them, of the fowl, of the cattle, of every
“beast of the earth. ver. 10. Will any one
“say, that God *cut off* Christ as a purifier, not
“only between himself and men, but between
“himself and the brutes also?” p. 134.

And *will any one* say, that the *brutes* could be parties in a covenant? But the Doctor very *artfully*, here, *changes the terms* upon us. The texts do not say ברית, ברית, but יקם ברית, I will *raise up my purifier*,—the same word which is used to raise up seed to one's brother, and
for

for the raising up of Christ. See *Num.* xxiv. 17. *Deut.* xviii. 15, 18. *Psal.* lxviii. 1.

But *what can the Doctor mean* by saying,—
 “ the great purifier must be here out of the
 “ question.” Had *he been out of the question*,
 the waters would still have covered the face of
 the earth. His emblem, the *light*, the *material*
purifier, or *secreter*, keeps the spirit from forcing
 the waters out of the abyss, so prevents a second
 deluge, which, at first, was brought on by *the*
type and antitype being both out of the question,—
 to use the Doctor’s expression. So the rain-bow,
 which is formed by the light, was placed in the
 cloud for a token that God would not again
 totally withdraw the light, when he brought a
 cloud upon the earth ; so not again destroy the
 earth and its inhabitants by water ; in *this*, the
beasts were concerned as well as *Noah*. The fall
 had brought a *curse* upon the אֲדָמָה *the ground*,
 in which the beasts were concerned, as they are
 composed of its atoms. This *curse* was executed
 by the deluge,—*Noah*, his sons, and a few of
 each species of brutes being saved to replenish
 the face of the earth ; and the earth was dis-
 solved, so every part of it washed by water and
 made clean, then reformed, and new-made by
 the Spirit. So *Christ* is here promised as the
Berith, *secreter*, *purifier*, between God and man,
 and between him and the brutes ; that is, as the
consideration upon which they were *regranted* and
 continued for his use.

The rain-bow was, as the Doctor observes, the *token* of Berith, and it was also the *token* or emblem of Christ, *Rev. iv. Ezech. i.* Now, as by the axiom,—*quæ conveniunt uni tertio conveniunt inter se*, therefore *Berith* and *Christ*, are titles of *one* and the *same* person. I must observe that ver. 12. the *verb* נתן is joined with ברית, which our translators also render, *make*, as they have done ברת. Now *make* is not the signification of *either* of these verbs, or are they ever *so* rendered, except when joined with ברית; which looks, I think, as if a force was put upon them, to make them bend to the *supposed* meaning of the *noun* ברית.

After framing an argument, by way of supposition, and talking about the affair, as if he either *did not*, or *would not* understand what Mr. H. and Mr. C. mean; he says,—“ therefore, “ I apprehend, that if there must be one ruling “ idea to be carried with the word throughout, “ that of *covenant* should be esteemed, rather “ than *purification*, the principal and original “ idea to be conveyed in every religious use of “ the word *Berith*, as its capital and leading “ sense in the whole oecconomy of human redemption;—because the *purification* itself “ was founded upon the breach of a *covenant*, “ viz. the first, that God made with man.” p. 136.

I must leave it with the reader to judge for himself, whether the Doctor is *reasoning*, or *trifling*

trifling here. For by the same argument the ruling idea of the Greek words for *redemption*, *justification*, *propitiation*, *atonement*, &c. must be *covenant*, because, to use the Doctor's expression, they were founded *on the breach of a covenant*, viz. the first, that God made with man.

The Doctor having dispatched ברית in the manner the reader has seen, says,—“ the word ברית will not afford much matter of controversy. : Because on supposition that ברית means *covenant*, *commandment*, or *ordinance*, as well as *soap*, or *that which cleanses*, it will not, I presume, be insisted upon, that ברית, when joined with it, *must be always rendered cutting or cutting off.*” p. 137.

But, I presume, *this will be insisted upon*, and that *very justly*, because the proper and original sense of ברית is to *cut*, or *cut off*; and the Doctor has not yet proved, that the radical idea of ברית is *covenant*. And therefore, as *cutting*, or *cutting off* is, to use the Doctor's words, “ the first, and radical sense of the word, and strictly speaking the only proper sense,”—then, (to retort his own argument) “ some other meaning must be assigned to *Berith*, and another translation be given to it, and such a translation as will suit the verb *cut*, or *cut off*, as well as *make* suits the word *covenant*.”

And *this*, as ברית is derived from a root that signifies, primarily, to *secrete*, so *purify*, will be a *secreter*, or *purifier*. Had ברית signified

to *make*, the Doctor, I dare say, and not without reason, would have strongly insisted that the noun ברית should be rendered by no other word than “ what is proper to accompany the “ verb by which it is governed in composition.” And as the *sense* of the verb כרת is *evidently* on *our side* of the question, I hope, he will allow us to lay the *proper* stress upon it.

The Doctor next asks,—“ what authority he “ (Mr. C.) has for its signifying to *cut*, or *cut off*, which he has not also for its signifying “ (when joined with ברית or אלה) to *make* or “ *enjoin a covenant*. The LXX render it, when “ accompanied with ברית, constantly by δια-
“ τμημασι, except perhaps a place or two, where “ they use St. Paul’s word, Heb. ix. 22. taken “ notice of above, viz. επιελλομασι. Now, if “ their version, especially when supported by “ all other versions, be of any authority for the “ sense of words, why must it be wholly slighted “ here ?” p. 137, 138.

All other versions copy the LXX ; so that in reality they are but *as one*. But if διατμημασι be the proper sense of כרת, then *it* and ברית are synonymous words, because they render ברית by διατμημασι, a noun from the verb διατμημασι : And 2 Chron. vii. 18. and Hag. ii. 6. our translators have rendered כרת *covenanting*.

But surely we may make use of the LXX to determine the meaning of a word, as כרת for instance, without taking it upon their authority

only, or abiding by it absolutely, *viz.* by meeting it in many places; some, where the context points out the true sense, others, where they were under no temptation to misconstrue it; as Mr. *Bate* observes in his *Examiner examined*, &c. p. 54. For Mr. *Bedford* had made much the same objection with regard to כִּלְאָךְ, as the Doctor has to כִּרְת.

“ But, it may be said (adds the Doctor) is not to *cut off*, the proper and original sense of *carat* as a root? And was not the *application* of it to *covenants* entirely owing to the use of the word in sacrifices, when they *cut off* beasts, &c. on which occasions covenants were wont to be made or ratified?” p. 138.

Tho’ one would really think, this is giving up the point, it is equipt in a jesuitical dress, of which, I must take the liberty, to strip it.

The *application* of כִּרְת was not to *covenants*; this is begging the question, and supposing ברית to signify *covenant*; but it was applied to the beasts *cut off* in sacrifice: Which act of cutting off beasts, called כִּרְת ברית, was the ritual at making covenants.—“ Yet it might become in process of time, a mere customary phrase to express the making or entering into a *covenant*, when no sacrifices were offered, or even dreamed of.” *ibid.*

But this could not happen while sacrifice was in use; and, as it was the highest act of religious service in the *Jewish* church, and amongst all

all mankind, it continued in use, till the reality, whom it prefigured, came.

“ It will be with כרת when it is joined with ברית, just as it is with τέμνω when it is used with ὅρκιον, or *feria*, when applied to *foedus*, in the Greek and Latin tongues.: That is to say, the true meaning of these several verbs, in all the uses of them, is not *lost* or *impaired* by this application of them to covenants ;” (here is another *petitio principii*, that they are applied to covenants) “ neither is their true and proper meaning *retained* in this application.”

P. 139.

I wish I could find out the *true* and *proper* meaning of this paragraph.—If their true and proper meaning is not *retained*, an ordinary understanding would conclude it was *lost*, or *impaired*.

“ —At least, it is only so far retained, as may serve to point out the original of such application.” *ibid*.

And truly the original sense and application of this, (and other words and phrases) is what has been the subject of all Mr. H's researches, and is the point *now in debate*. And as this is a scripture-phrase ; —“ and all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God might be perfected, thoroughly furnished unto all good works ;” as St. Paul tells Timothy ;

Timothy;—it is, in my opinion, “ further to be
 “ regarded than for the satisfaction of the *curious*
 “ and *inquisitive*, and when the discovery is
 “ made, amounts to more than a *critical ob-*
 “ *servation*, or *grammatical speculation* ;”——as
 the Doctor would insinuate it *only* does, but even
 helps us to the understanding of a main article
 of the faith and hope of believers from the be-
 ginning, *viz.* that sacrifice was a type of, and
 pointed out the sacrifice of Christ, which future
 event they recognized in every ברית ברית, *cut-*
ting off the purifier, &c. which *some folks*, I am
 willing to believe, *not knowing what they do*, are
 labouring to perplex and confound.

The ingenious author of the *Letter to a Bishop,*
and Some Thoughts upon Religion, &c. has given
 a very probable account of the origin of the
Latin phrase *icere, percutere, ferire fœdus*. He
 thinks “ that *fœdus*, in the phrase in question,
 “ meant originally what the adjective *fœdus*,
 “ *a, um*, means at this day, *vile, abominable,*
 “ *polluted*.——And as all religious rites flowed
 “ from the same source, and were instituted in
 “ the same language, it is very natural to con-
 “ clude, that, upon the formation of a new
 “ language, the expressions concerning those sa-
 “ cred rites would be framed in some confor-
 “ mity to the original language. Now as in the
 “ first language, *viz.* the *Hebrew*, that which
 “ was offered for *sin*, which was to atone for it,
 “ and to purge it away, was by those who
 “ expected

“ expected that effect from it, called *sin*, why
 “ may not we believe, that what was offered
 “ to purge, what was termed *fedit*, *pollution*,
 “ *abomination*, might be called *fædus*, if *fædus*,
 “ in the language of the country, signified *fedit*,
 “ *pollution*, *uncleanness* ?

“ And if it is allowed that *fædus* might sig-
 “ nify the *creature* offered to atone for sin, or
 “ uncleanness, then *ferire*, *percutere*, *fædus*, would
 “ be the very act of offering for sin, and must
 “ come to signify *making a covenant*, in the
 “ very same way that *cutting off*, or *slaying Be-*
 “ *rith* does.”

Having given this account, from the above-mentioned author, of the *Latin* phrase *ferire fædus* : I shall lay my thoughts of the *Greek* one *ὄρκια τεμνειν* before the candid reader, and submit it to his judgment.

I think, from some lines in *Homer*, it is very evident the sacrifices were called *ὄρκια*.

Iliad 3. ver. 245. Where the solemnities of the preliminaries to the duel of *Menelaus* and *Paris* are described, we have these lines.

“ Κηρυκες δ’ ἀνὰ αἴθρῃ, θεῶν φέρον ὄρκια πρῶτα,

“ Ἀρνε δῶα, καὶ οἶνον εὐφρονα, καρπὸν ἀρρυής,

“ Ἀγκυρὴν αἰγυίῳ.”

“ *Præcones autem per urbem deorum ferebant*
 “ *foedera firma,*

“ *Agnos duos et vinum lætum, fructum*
 “ *telluris,*

“ *Utre in caprino.*

“ The

“ The heralds thro’ the city carry the *faithful*
 “ *oath-offerings* of the gods,
 “ Two lambs, and heart gladding wine, the
 “ fruit of the earth,
 “ In a goat’s skin.”

Here the *two lambs* for sacrifice are called ορκια ; whence I conclude, that ορκια τεμνειν is to cut off, or slay beasts in sacrifice, and literally rendered, is to *cut off oath offerings*.

So ver. 103.—*Menelaus* says,

“ ΟΙΣΙΤΕ Δ’ ΑΡΝ’, ΕΤΕΡΟΝ ΛΕΥΚΟΝ, ΕΤΕΡΗΝ ΔΕ ΜΕΛΑΙΝΑΝ,
 “ ΓΗ ΤΕ, ΚΑΙ ΗΕΛΙΩ· ΔΥ Δ’ ΗΜΕΙΣ ΟΙΣΟΜΕΝ ΑΛΛΟΝ.
 “ ΑΞΕΤΕ ΔΕ ΠΡΙΑΜΟΙΟ ΒΙΗΝ, ΟΦΡ’ ΟΡΚΙΑ ΤΑΜΝΗ.”

Here, again, they were to bring one white, and one black lamb, for the sun, and for the earth, and a third for *Jupiter*, in order to cut off ορκια, which they did by slaying the creatures.

Eustatbius makes this comment upon the words,

“ Ορκια πις-α. κ μόνον αυτοι οι ενορκοι λογοι, αλλα
 “ και τα εν ορκοις χρειωδη. Φησι γυν’ Κηρυκες δ’ αυτα
 “ αςυ φερων ορκια πις-α αρνε δυω και οινον ευφρονα
 “ καρπου αρνης ασκω εν αιγειω· τοιαυτον και το ευαγον
 “ ορκια· ηγυν συνεγον τα εις ορκον χρησιμα· και το
 “ ταμνειν δε ορκια παρ’ Ομηρω και Ηροδοτω, το θυσαι
 “ τα επι ορκια σφαγια δηλα·”

“ Ὀρκια πιστα, foedera jurejurando firma ac
 “ stabilia, non ipsa modo verba, quæ jureju-
 “ rando confirmantur, sed etiam quæ ad juris-
 “ jurandi solemnem ritum, adhibentur. Quippe
 “ sic loquitur caduceatores vero per urbem fere-
 “ bant Ὀρκια πιστα, foedera firma, agnos binos,
 “ vinumque lætum, fructum arvi in utre ca-
 “ prino. Tale quoque illud συναγων Ὀρκια, con-
 “ gregabant foedera, videlicet, congregabant,
 “ seu cogeabant quæ ad foedera jurejurando san-
 “ cienda pertinent. Quin et *icere, seu percutere*
 “ *foedus* apud *Homerum* et *Herodotum* significat
 “ *viſtimas ad jusjurandum adhibitas sacrificare.*”

So again on verse 135—“ ὅφρ' Ὀρκια ταμνεῖν
 “ Ἰσθου δε, οτι μετὰ καὶ εὐταυθα Ὀρκια ταμνεῖν το δια
 “ θυσιων ὀμνυειν. Sciendum autem est, positum
 “ hic esse Ὀρκια ταμνεῖν, *foedera icere seu percutere,*
 “ id est *adhibitas sacrificiis, cassique victimis*
 “ *jurare.*”

I have now gone through the *Dissertations*;
 and have, I flatter myself, given to every ob-
 jection a clear and distinct answer. And hope,
 I have *regularly untied the knots in the way,*
 which, though *many*, are not of that difficult
 solution, as good *Mr. Arch-deacon* seems to ima-
 gine. I have likewise, as I presume, untied,
 but not the *Alexandrian way*, the *Gordian knot*,
 by giving the *primary* and *radical* idea to
 the two words in dispute. I have shewed that

the *primary* idea of ברית is *secrection*, in which *purification* consists; (which the Doctor also allows, or *seems* to allow, p. 107. (for I dare not speak too positively of so equivocal a writer) so that *Berith* has but one leading idea, which runs through all the places in S. S. in which it occurs, which it, in part, retains in Διαθηκη, Ετολη, &c. by which words the LXX have rendered it: Each of these being what *secretes*, *separates*, sets apart from certain things and conditions, to certain things and conditions, &c.

I humbly, therefore, apprehend upon the whole, that there is room to lay all that *strefs* upon the *new* interpretation of *Berith*, that Mr. C. and others of Mr. H's followers have imagined. And I dare appeal to the candid Reader, whether these *two Dissertations* are not, in themselves, a proof of the *importance* of this, and Mr. H's other Discoveries. And, I hope, that a few more *such* objections from men of like *character*, *eminence*, and *learning* with Dr. Sharp, will convince the world that Mr. H's *new Rules of construing the Hebrew language*, and *interpreting the scripture*, are *very necessary to the right understanding* of the O. and N. T. and to the *adequate conception of the true scheme and economy of man's redemption*.

F I N I S.

the whole of the world is a single
the human condition (the human
town of London is a single
it is a single town in the world
to that town but not the whole world
town through all the places in which it
exists, which is in part, remains in
London. But by which means the town
remains? Each of these towns is
London, for apart from circumstances and con-
ditions, to remain things and persons
I hardly, therefore, apprehend what
exists, that there is room to say all that
upon the new interpretation of the world,
and others of Mr. V's followers have
And I have appeal to the candid reader, whether
these two Difficulties are not, in their
ground of the importance of this, and the
other Difficulties. And I hope that a few
more able objections than most of the above-
mentioned, and bearing with the same will
convince the world that Mr. V's is not
regarding the history of the world, and
the importance, and the meaning to be
drawn of the world, and the
is the meaning of the world, and the

